

A
RECORD

of auncient Histories, intituled
in Latin:

Gesta Romanorum.

Discourſing vpon ſundry examples,
for the aduancement of vertue, and
the abandoning of vice. No
leſſe pleaſant in reading,
then profitable in
practice.

Now newly peruſed and corrected
by R. Robinſon, Citizen of
LONDON.



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¶ Honour all men: loue brotherly feloship: feare
God: honour the King. 1 Peter. 2. 17

Three things reioyce mee. (saith Ecclesiasticus)
& by them am I beautified before God & men:
the vnitie of bretheren, the loue of neigh-
bours, a man and wyfe that agree together.
Ecclesiasticus. 25. 1.

Behold how good and ioyfull a thing it is: bre-
thren to dwell together in vnitie Psal. 133. 1.

¶ Moreouer, if thy brother be impouerished, and
fallen in decay with thee, thou shalt relieue
him, and as a stranger and sojourner, so shall
he liue with thee. Leuiticus. 25. 35.

The rich and the poore meete together: the Lord
is the maker of them both. Proverbs. 22. 2.

¶ *Recordare mei Deus O bonitate in tua,
Secundum quod populo feci pro omni tuo.
Nehimias. 5. 19.*

*Sic propter fratres queram propterq; propin-
quos Bona: Sis O Deus auxiliator me-
us. Psal. 122. ver. 8.*



¶ To the worshipfull M^r

John Miller, Master: and to the wor-
shipfull Wardens and feloship of the

Leihersellers in the Citie of London: R. R.

a poore brother & member of the same

Societie: wisheth all abundance of

Gods blessings spirituall, tem-

porall, and æternall.

HORACE the Poet testifieth Libro de Arte
Poetica.
(worshipfull, Reuerend, & welbeloued in the lord) that
Poets or learned writers
haue bene in times past ad-
dicted by studie Either to profit & plea-
sure themselves & others, either else in
common to write both sweet & necessa-
riethings for the posteritie. As heathen
Poets haue had this humor, meriting
worthy fame, in that by their fained ima-
ginations they seemed to fauour & fur-
ther the welfare of humane life. So other
writers haue indeuored, but not all leuel-
ling by one lyne to publish their works,
some after one maner, some after an o-
ther, according as the holy spirit of God
had operations in their harts, either as
A.ii. their

The Epistle

their owne singularitie led them to profit
them selues & others: whose imperfecti-
on as their age could not so well decerne,
but fluttered hir selfe with the nused ig-
norance of the time present, sleeping in
absurditie of superstitiō: So when it plea-
sed the Lord to spread forth the bright
beames of his glorious Gospell over the
Nations of the earth, such as sauoured
of the Spirit of God, haue more & more
illuminated and profited themselues &
others. And such as were blinded in their
owne inuētiōs being nakedly manifested
to the world, haue bene with the world
reduced to full perfection, & awaked out
of their dreames by their posteritie:

VVhervpon euen the best learned Poets,
Historiographers and writers of former
tymes, were they now liuing they might
finde no small occasion to reioyce at the
good industry of their posteritie, euen in
these daies. VVhere it is apparantly ex-
tāt that by studious practisioners of our
age, the works of sundry auncient Auc-
thors haue made the most fertile increse
of

Dedicatorie.

of fruits in fallowed grounds, by the sweat
of others, which their ignorance, remif-
nesse and imperfection had left as wast
ground before: whereby their fame is the
more amplified then decreased, vertue
more aduanced than abandoned, and the
age present & henceforth more edified,
than defrauded of so noble benefits of
knowledge, & perfection of lyfe & ma-
ners. This as my simple capacitie by day
ly experience could comprehend in the
travailes of others: So reputing it a thing
acceptable and laudable with God and
man, I haue wished such abilitie in mee,
that I might wade through this streame,
to the gratefull acceptation of God, and
the world. And the rather doe I take
good courage vnto mee heere in, because
I haue found no small gratefull good will
of such as in this my native countrie, fa-
uoring Vertue and furthering good lite-
rature, haue once or twise heeretofore ac-
cepted my former slender consecrated stu-
dies, in such sort, that I agnize my selfe
more indebted to them in power & good
will,

A.iii.

The Epistle

will, than I am able, or think I shall be able to performe requit all to their cōdigne demerits. Among whome the tryed testimonie of my friends in this citie whome I haue troubled to much with my tra-uails, hath not a little excited mee to the consideration of my gratefull dutie herein. And I am perswaded fully, God giues it mee for my good hap, that first & last I had this work wished mee by one who fauoreth much my proceedings heerein. Albeit this work it selfe (before I toke it in hand) was both of imperfect phrase in the Historie, and of indecent application in the Morallitie, bearing the title of the Historie of Gesta Romanorum: which when I had diligently perused the circumstāce therof, I thought it behoued mee so to trauaile therein, that I might not onely make a simple thing better, but so to handle the same, that it might gaine mee the better credit for my good meaning. And when I had reformed & re-polished so well as I could, the seuerall histories, and corrected the application of the
the

Dedicatoy.

the Moraltie in many places, I thought best to adde therevnto (not impertinent for better light and farther intelligence of the Readers capacitie a forme of Argument proposed before euery historie, which being done, I entituled it A Record of auncient Histories, videlicet, Gesta Romanorum: Newly perused & corrected, wherein wishing to be profiting & pleasing the best, gratefull vnto all, and grudged of none, voyde of scruple and blemish of suspition in euery part, I yeld the same with all humble & hartie dutie, vnder the chosen patronage and protection of your worships the Maister, VVardens, and Fellowship of that societie in this Citie, where I haue indenuoured my selfe in my poore studie & Pen, to do good vnto all men, yet lacking that maintenance these seauen yecres which I was wont to finde of former thankfull Patrones, to my present great decay: Humbly crauing pardon of you for my bolde presumption in Dedicating so simple a trauel vnto you, and (for want of better)

hartely

The Epist: Dedicatory.

hartely beseeching you thanckfully to accept my vtmost good will, in presentation hereof vnto your worships, for some sustentation of my poore study and Penne. And so (by Gods grace) shal I studie & endeuour my selfe in all dutifull repensation towards you, and well deserving towards others: And so in prompt good will, painefull practy, & vtmost power resting bounden vnto all my furthering welwillers, vnto the Almighty & euer living God, I pray (amongst all others) for the long prosperous and happy good estate of all your worships in this lyfe, and finally for your blisfull inheritance and association (with the God of Abraham, Isaac & Iacob, & all the elect) in the perfruition of lyfe and blessednesse euermlasting. London in Christes Church parish, this octaue of Saint Iohn Baptist: the first of Iuly 1600.

Your worthy worships poore Brother
& bounden orator Richard Robinson
Citizen of London.

THE HISTORIE

of Gesta Romanorum.

The argument.

Mans soule is deerely beloued vnto god
hir Father. And for his sundry good
graces, she is tempted of the diuell by iij
diuers meanes, at iij seuerall ages in this
mortall life, if she resist & ouercome the
same, she is therby adoptred to the frui-
tion of matrimoniall ioy in heauen, with
Christ the sonne of God.

The first Historie.



Sometime there dwelt in
Rome a mighty emperor,
which had a faire creature
to his daughter named
Achelanta, whom diuers
great lords & many noble
knights desired to haue to wife. This A-
chalanta was wondrous swift on foote,
wherfore such a law was ordained that
no man should haue hir to wife but such
as could not run hir & take hir in swift-
nes of foote.

And so it befell that many came and

15.

ranne

The Historie of

ran with hir, but shee was so swift that no man might ouertake hir by course of running. At the last there came a Knight named Pomeis, vnto hir father, & said to him thus. My Lord if it might please you to giue me your daughter to wife, I will gladly runne with hir. Then said hir father, there is such a law ordained & set, that who so will haue hir to wife, must first run with hir, and if hee faile in his course, that he ouertake hir not, hee shall lose his head, & if it fortune him to ouertake hir, then shall I wed hir vnto him.

And when the emperour had told him all the perill that might fall in the winning of hir, the knight voluntarily granted to abide that ieopardy. Then the Knight let ordaine him three Balles of gold against the running. And when they had begun to run a little space, the young Lady ouer ranne him, than the Knight threw forth beefore hir the first ball of golde. And when the damsell saw the ball shee stoped & toke it vp, & that while the Knight wan beefore hir, but that auayled little, for when she perceined that, she ran so fast that in short space she gat beefore him

him againe. And than he threwe forth the second ball of gold, and she stoped as she did before to take it vp, & in that while the knight was before hir, againe, which this young damosell seeing, constrayned hir selfe & ran so fast till at the last shee had him at a vauntage againe & was afore him & by that time they were nigh the marke where they should abide, wherefore the Knight threwe forth the third ball before hir, and like as she had done before stoped downe to take vp the ball, and while she was in taking vp the third ball the knight gate afore hir, and was first at the marke, And thus was she wonne.

The Morall.

¶ By this Emperour is vnderstode the father of heauen, and by this damosell is vnderstood the soule of man, with whom many diuels desired to run, and to deceiue hir through their temptations, but she withstandeth them mightily and ouer commeth them.

And whan they haue done their power

B.y.

and

The Historie of

and may not speéde, then makes he thrée balles of golde, and casteth them befoze hir in the thrée ages of man, that is to say, in youth, in manhoode, and in old age. In youth the diuell casteth the ball of lechery befoze hir: that is to say, the desire of the flesh, neuerthelesse for all this ball, oftentimes man ouercommeth the diuell by knowledging of his sinnes vnto God, by hartly repentance, & amendment of life. The second ball is the ball of pride, the which the diuell casteth to man, in his manhood, that is to say, in his middle age: but this ball, man oftentimes ouercommeth as he did y first: but let him beware of the third ball, which is couetousnesse, that the diuell casteth to man in his olde age, which is dreadfull. For except a man may overcome this ball with these other two, hee shall lose his honour, that is to say, the kingdome of heauen. For when man burneth in couetousnes, hee thinketh not on ghostly riches, for euer his hart is set on worldly goods, and reckoneth not of Prayers ne of well doing, and thus leaseth hee his heritage, to the which god hath bought him

him with his precious blood, vnto the
which our Lord Iesu Christ bring vs al.

The Argument.

As god alloteth diuers men diuers callings
and estates of liuing in this world, so is
euery man tryed by the rules of life &
doctrine, whether his practise agree
with his profession, in profiting him-
selfe without preiudice of others, wher-
in if he hold himselfe content, for such
a son the heauenly father hath planted
a tree of heauenly treasures, in the lyfe
euerlasting.

The second Historie.

There dwelt sometime in Rome
a mightie Emperour and a wyse
named Anselme, which bare in
his armes a sheeld of siluer with fīue red
Roses. This Emperour had thrē sonnes,
whom he loued much, he had also conti-
nuall warre with the King of Egypt,
in the which warre hēe lost all his tem-
porall goods, except a vertuous tree. It
fortuned after on a day, that hēe gaue
battell to the sayd king of Egypt, where

The Hifthrie of

In hée was grienously wounded. Neuerthelesse hée obtained the victorie, notwithstanding he had his deadly wound, wherefore while hée laie at poynt of death hée called vnto him his eldest sonne & said. My most déere and well-beloued sonne, all my temporall riches I haue spent & almost nothing is left mee, except a vertuous tree the which standeth in the midst of myne Empire, I giue to thee all that is vnder the earth & aboue the earth of the same tree. Oh my reuerent father (quod hée) I thanke you much.

Then said the Emperour, call to me my second sonne. Anone his eldest Sonne greatly ioying of his fathers gift, called in his brother, and when hée came, then sayd the Emperour. My déere sonne (quod hée) I may not make my testament for as much as I haue spent all my goods, except a Tree which standeth in myne Empire, of the which Tree I bequeath to thee all that is great and small.

Then answered hée & sayd. My reuerent Father I thanke you much. Then saide the Emperoꝝ, call to me my third sonne, and so it was done. And when he
was

Was come, the Emperour said. My dére sonne, I must die of these wounds, and I haue but onelie a vertuous Trée of the which I haue béquethed thy bzetheren their porcion, and to thee I béqueth thy porcion, for I will that thou haue of the sayde trée all that is wet and dry. Then said his sonne. Father I thanke you.

Soone after that y Emperour had made his bequest he dyed. And the eldest son anon toke seasion of the trée. When the second brother heard this, he said. My brother, by what law or title occupie yee this trée. Dére brother (quod he) I occupy it by this title, my father gaue mee all that is vnder the earth and aboue of the sayd trée, and therefore by reason this trée is mine. Unknowing to thee, quod y sacond brother, hee gaue mee all y is in breadth, length, & dépenes, of y said trée, & therefore I haue as great right in the trée as you. This hearing the third son came to them & said. O yee my best beloued bzetheren, it behoueth you not to strive for this trée, for as much right haue I in this trée as yee, for well yee wot by the law, that the last will & testament ought to stand,

The Hystoric of

for of truth hee gaue mee of the said tree all that is wet and dry, and therefore by right that tree is mine, but for as much as your words are of great force, and mine also, my counsaile is that wee bee iustified by reason, for it is not good nor comendable that any strife or dissencion should be among vs. Here beside dwelleth a knig of reason, therefore to auoide striffe, goe wee there vnto him, & each of vs lay his right beefore him, and like as hee will iudge, let vs stand to his iudgement. Then said his brethren, this counsaile is good, wherefore they went all thre vnto the King of reason, and each of them seuerally shewed forth his right vnto him, like as it is sayd before.

When the king had heard theyr titles, hee rehearsed them all againe seuerally, first saying to the eldest Sonne thus. Thou sayst for thee, quod the King, that thy Father gaue thee all that is vnder the earth and aboue the earth of the sayde tree. And to the second Brother he bequethed all that is in bredth, length, and deepenesse, of the Tree. And to the third Brother hee gaue all that is wet
and

and dy. And with that hee laid the law
for them, & sayd that the last will ought
to stand. Now my déere sonnes, brieves-
ly I shall satisfie all your reasons. And
when hee had thus sayd, hee turned him
vnto the eldest brother, saying thus. My
déere sone, if you list to abide the iudge-
ment, of right it behoueth you to bee let-
ten blood of the right arme. My Lord,
quod hee, your will shall bee done. Then
called the King forth a discret Philiti-
an commaunding him to let him blood.

When the eldest son was thus letten
blood, the king said to them all thre. My
déere sonnes, quod he, where is your fa-
ther buried. Then answered they and
said: Forsooth my Lord in such a place.

Anone the King commaunded to dig
in the ground for the body, and to take
a bone out of his breast, and to bury the
body againe, & so it was done. And when
the bone was taken out, the King com-
maunded that it should bee layde in the
blood of the elder brother, and it should
lye till it had receiued kindly the blood,
and then to bee layde in the Sunne and
dried, and after that it should bee washt

B.v.

with

The Historie of

with clére water, his seruants fulfilled all that hée commaunded. And whē they began to wash, the blod vanished cleane away. When the king saw this, he said to the second son. It behoueth that thou bée letten blod as thy brother is. Then said he. My lord thy will shall be fulfilled, and anone he was done vnto like as his brother was in al things, & when they began to wash the bone, the blod vanished away. Then sayd the king to the third son. My déere child it behoueth thée also to be letten blod. He answered and said. My Lord it pleaseth mée well so to bée. When the yongest Brother was letten blod, & done vnto in all things like as his two bzetheren were bæsoze, when the kings seruants began to wash the bone, they might neyther for washing ne for fretting doe away the blod of the hone but euer it appeared bloodie. When the king saw this hée sayd. It appeareth openly that this blod without doubt is of the nature of this bone, thou art his true sonne, and these other two be bastards, I giue to thée the frée for euermoze.

The Morall.

Diere

Deere friends this Emperour is our Lord Iesu Christ which bare a shield of siluer with five red Roses, that is to say, his body that is so faire & clære, & more radiant then any siluer, according with the psalmist saying thus. Speciosus forma pre filiis hominum. That is to say, hee was more speciall & fairer of shape then all the children of men. By these v. Roses we vnderstand his v. wounds, which he suffered for mankinde. And by the King of Egypt wee vnderstand the Diuell, against whom he fought al the time of his lyfe, & at the last hee was slaine for mankinde. Neuerthelesse, before his death he made his testament to his thre sonnes.

By the first to whom hee gaue of the tree that was vnder the earth and aboue the earth, we shal vnderstand such mighty men and others of all estates of this world, as not content with their calling seekes ambitiouslie the subuersion of other to magnifie and exalt themselves.

Be the second sonne to whom hee gaue the tree in length, breadth & depenesse, we vnderstand such worldlie wise men in this worlde which in theyr subtil attempt

The Historie of attempt to winne all, lose all.

The Morall.

By the third sonne, to whom he gaue all that was wet and dry of the tree, we shall vnderstand euerie good Christian prince, noble man, maiestrate or meaner person, in euery common wealth where so euer, with (eschewing all ambition and conetousnesse) holdeth himselfe content with the prouidence of God, and in his owne calling laboureth simply and truly to doe good to all men, yea though now and than themselues sustaine iniuries in the world, suffering now pouertie, then trouble, now solace, then care, now cold, then heat, and all this they receiued thankfully, to haue this noble tree that was thus bequethed them.

This Tree is the Tree of Paradise, that is to say, everlasting ioy of heauen, which is giuen to vs all, if wee take it thanckfully, neuerthelesse it is Heauen in diuerse wise, & not equally, for some hath more, and some hath lesse, after that measure of Gods good grace. This notwithstanding euery man obtayneth not, there

therefore it behoueth them to go vnto the
 king of reason, that is to say, vnto the fa-
 ther of heauen, that knoweth all thing or
 they be made. The first son was let blood
 and in his blood the bone was wrapped.
 By this bone we shall vnderstand our
 strong faith in christes merits. And by the
 blood the liuely and fruitfull sap of good
 works proceeding out of the same. Which
 are rare things to be found in those that
 seeke their owne priuate gaine of life, ca-
 ring not how they come by it by hooke
 or by croke, to y^e pzeiudice of others, which
 when they are let blood by the sharpe
 Launce of Gods iustice, though it bee
 stablished with diuine predication and
 made dry with the Sunne of outward
 profession: yet being washt with the
 water of swelling pride, mallice, enuie,
 wrath, and such other, than the strong
 faith in Christes merites, is as though
 we had neuer receiued it, and the liue-
 ly and fruitfull sappe of good works,
 hath no power to tarry vpon it, but va-
 nisheth away. And thus fareth it with
 those two, the first and second sonnes.
 But the thirde sonne being contrary vn-
 to

The Historie of

to the other in profession and practise of life and maners, be he prince, noble man maiestrate, or person, vpon earth. The bone of such a man will euer bee firme of faith in himselfe & towards others, from such a mans bone the blood of liuelye fruits, to himselfe & all others profitable, wil neuer be washed away with the water of wretchednesse. But the more it is dried in the Sun of true triall, the better it is, such are y true children of God, of whom our Lord speaketh thus. Ye the which haue forsaken all thing for me: all, that is to say, ye that haue forsaken the will of sin, shall receiue an hundred times more, that is to say, ye shall not onely receiue the tree of Paradise, but also the heritage of Heauen. These two other sons are bastards, for why, that they promised in their baptism they wrought all the contrary, through their wicked liuing. And therefore he that desireth to obtaine the ioyes of heauen, him behoueth to abide stedfastly in profession & practise of good life & maners, & then by Christ shall he obtaine the tree of Paradise, vnto the which the Lord being vs which liueth & reigneth

reigneth eternally world without ende.
Amen.

The Argument.

God so loued sinfull man, that he sent his
onely begotten son to redeeme him out
of the captiuitie of the wicked world, to
rest with him in the ioyes of heauen.

The third Historie.

IN Rome there dwelled sometime a
noble emperour named Dioclesian, which
aboue all worldly goods loued the vertue
of charitie, wherfore he desired greatly to
know what foule loued hir birdes best,
to the intent hee might thereby grow to
more perfect charitie. It fortuned after
vpon a day, that this Emperour walked
to the Forrest to take his disport, where
as hee found the neast of a great bird
(that is called in Latin Struthio Came-
ly, in English an Oistredge) with hir
bird, the which bird, the Emperour tooke
with him, and closed him in a vessell of
glasse. The dam of this little bird fol-
lowed after vnto the Emperours place,
and

The Historie of

and flew into y^e hal wher hir bird was closed. But when she saw hir bird, & might by no meane come to hir ne get hir out, she returned againe to the forrest, & there she abode thrée daies, & at the last she returned againe to the pallaice, bearing in hir mouth a worme that is called Thumare. When she came where hir bird was, she let the worme fall vpon the glasse, through vertue of which worme, the glasse brake, & the bird escaped, & flew forth with his dam.

When the emperour saw this he praised much the dam of the bird, which so diligently laboured for the deliuerance of hir bird.

The Morall.

My friendes, this Emperour is the father of Heauen, which greatly loueth them that liue in perfect loue and charitie. This little bird closed in the glasse & taken from the forrest, was Adam our forefather which was exiled from out of Paradice, and put in the glasse, that is to say, in hell. This hearing the dam of the
bird

bird, that is to wit, the sonne of God descended from Heauen & came to the forest of the world, & liued there thre daies & more, bearing with him a worme, that is to say, manhode according with the spalmist saying. Ego sum vermis & non homo.

That is to say, I am a worme and no man. This manhode was suffered to be slain among the Jewes, of whose blood the vessell eternall was broken, and the bird went out, that is to say, Adam went forth with his mother the sonne of God and flew into heauen.

The Argument.

¶ A cleane spirit and vndefiled soule is the daughter of God so tender & deere vnto him, that he bestoweth hir not vpon the rich man wanting the wisdom of God, but vpon the poore man that is wise & liueth in the feare of god, which if shee had at any time transgressed by frailtie of flesh, than for the recouery of hir health by the medicine of amendment of life, to such a one though poore shall

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The History of

shall his soule bee not onely in this life
espoused with much solace and ioy each
of other, but in the world to come shall
lue with Christ in ioy and euerlasting
blisse.

The fourth Historie.

Sometime dwelled in Rome a woꝝ-
thy Emperour and a wise, which
had a faire daughter and a gracious in
the sight of every man. This Emperour
berthought him on a day to whom hee
might giue his daughter to marriage
saying thus. If I giue my daughter to
a rich man, and hee be a foole, then is shee
lost, and if I giue hir to a poore man and
a witty, than may hee get his living for
him & hir by his wisdom.

There was at that time dwelling in the
citie of Rome. a Philosopher named So-
crates, poore and wise, which came to the
Emperour and said. My Lord displease
you not though I put forth my petition
before your highnes. The Emperour said,
what so euer it pleaseth thee tell forth.
Then saide Socrates. My Lord yee haue

a daughter whome I desire aboue all things. The Emperour answered and said. My friend, I shall giue thee my daughter to wife vpon this condition, that if shee die in thy felowship after that she is wedded to thee, thou shalt without doubt leese thy head. Then said Socrates. Vpon this condition I will gladly take hir to bee my wife. The Emperour hearing this, let call forth all the Lordes and States of his Empire, and made a great feast at their wedding. And after the feast Socrates led home his wife to his owne house, whereas they liued in peace and health long time. But at the last this Emperours daughter sickened to death, when Socrates perceiued this, hee sayde to himselfe. Alas and woe to mee, what shall I doe, and whether shall I flee, if the Emperours daughter that is my wife should die, and for sorrow this Socrates went to a forrest there beside and wept bitterly. The while hee thus wept and mourned, there came an aged man bearing a staffe in his hand, and asked the cause of Socrates why he mourned. Socrates answered and said.

C.y.

I

The History of

I wedded the Emperours daughter vppon this condition, that if she died in my fellowship, I should leese my life, now she is sickned vnto the death, and I can find no remedy nor helpe, & therefore I mourne more then any creature can thinke. Then said the old man, be of good comfort, for I shall helpe you if ye will doe after my counsell. In this forrest be three hearbe, if ye make a drinke of the first to your wife, & of the other two a plaister, & if she vse this medicinall drinke & plaister in due time, without doubt she shall recouer to perfect health. Socrates fulfilled all as the old man had taught him. And when his wife had vsed a while that medicinall drinke and plaister, within short time she was perfectly whole of all hir sickness. And when the Emperour heard that Socrates wrought so wiselye and how diligently hee laboured for to heale his wife, hee promoted him to great dignitie and worship.

The Morall.

Deere friendes this Emperour is
our

Our Lord Iesu Christ, his daughter so fayre and so gracions is the soule, made to the similitude of God, which is full gracions and glorious in the sight of him and of his Angels, while that shee is not defiled and abideth in hir owne proper cleanness.

This soule God would not giue it to a rich man, but to a poore man, that is to say, a man that is made of the slyme of the earth. This Socrates is a poore man, for why, euery man commeth poore and naked into this world from his mothers belly, and euery man taketh his soule in wedlock vppon such condition, that if he die in his fellowship by deadly sin, without doubt hee shall lose eternall life.

Therefore O thou man, if thy wife sicken so thzough frailty of flesh vnto sin, doe then as Socrates dyd, goe vnto the forrest, that is the Church of Christ and thou shalt finde there an old man with a staffe, that is, a discrete Preacher, which shal minister vnto hee those thre hearbs, whereof may bee confect the medicine of thy recouerie vnto health, namely the first hearb is acknowledge of sinne, the

The Historie of

second repentance, & the third newnesse of life, according to the will of god, if these hearbes bee vsed in playsters, the sinner without doubt shall receiue his health, & his soule shall be deliuered from sinne, and by all right hee shall haue everlasting life. Vnto the which bring vs our lord Iesus.

The Argument.

¶ Many foolish Idiots of this world doe commonly flow and flote in abundance of worldly wealth and pomp, with thinking they shall liue heere alwaies, are laboured vnto by the Preachers of Gods word to bee admonished of their momentarie felicities and so to prepare themselves in beestowing well their short time heere, to enioy the blessings of everlasting felicity in the world to come.

The fift Historie.

Sometime there reigned in Rome a mightie Emperour and a wise, named Frederike, which had one onely sonne,

sonne, whom he loved much. This Emperour whē hēe lay at the point of death, hēe called vnto him his sonne, and sayd, Dēere sonne, I haue a ball of gold which I giue thēe vppon my blessing, that thou anone after my death shalt giue it to the most sole that thou mayst finde. Then sayd his sonne. My Lord, without doubt your will shall bēe fulfilled. Anone this yong Lord after the death of his father, went & sought many Realmes & found many rechelesse soles, bēcause hēe would satisfie his fathers will, laboured farther till he came into a realme where the law was such, that euery yēere a new King was chosen ther, & this king had onely the guiding of that realme but a yēere, and at the yēeres ende he was deposed & put in exile in an Iland, whereas hēe should wretchedly finish his life.

When the Emperours sonne came to this realme, the new King was chosen with great honour, and all manner of Muscally instruments went bēfoze him, and brought him with great reuerence and worship vnto his regall seate. And when the Emperours Sonne saw that

The Historie of

hee came vnto him and saluted him reuerently and saide. My Lord, loe, I giue thee this ball of gold, on my fathers behalfe. Then sayde hee, I pray thee tell mee the cause why thou giuest mee this ball. Then answered this young Lord and sayd. My father charged mee in his death bed vppon payne of forsaþting of his blessing, that I should giue this ball to the most foole that I could find, wherefore I haue sought many Realmes, and haue found many fooles, neuerthelesse a more foole then thou art, found I neuer, and therfore this is the reason. It is not vnknownen to thee that thou shalt reigne but a yere, and at the yeres ende thou shalt bee exiled into such a place where as thou shalt dye a mischieuous death, wherefore I hold thee for the most foole that euer I found, that for the Lordship of a yere, thou wouldest so wilfully lese thy selfe, and therefore beefore all other, I haue giuen thee this ball of gold.

Then sayde the King, without doubt thou sayst truth, and therefore when I am in full power of this realme, I shall send beefore me great treasure and riches where

wherewith I may liue and saue my selfe from a mischieuous death, when I shall be exiled and put downe. And so this was done, wherfore at the yeres ende hēe was exiled and liued there in peace, vpon such goods as hēe had saued bēfoze, and hēe dyed afterward a good death.

The Morall.

Dēere friends this Emperour is the father of Heauen, the which bēquethed the ball, that is to say, worldly riches to foles and ydiots, which sauoureth nothing but that is earthly. This Emperours sonne, that is to say, a Preacher and a discret minister, trauallyed about many realmes & landes to shew to misbelēuing men and foles their perill.

The Realme wherein no King might reigne but a yere, is this world. For who so had liued an hundred yere, whē he cometh to the death him shall seme that hēe hath liued but the space of an houre, therefore doe as the King dyd, while that yee kēe in powre of lyfe send befoze you your treasure, that is to say,

C.v.

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The Historie of

firme faith in Christs merits, and the fruits of gods word proceeding from the same. Then certainly when wee be put in exile out of this world, wee shall liue in peace, and shall find the mercy of god plentiful, whereby wee shall obtaine everlasting life. Vnto the which bring vs, hee that for vs shed his precious blood.

The Argument.

¶ The euill disposed wicked men of this world are heere aduertised of their greedy griping after the sweet temptation of the diuel, wherin such do reioyce, til death coming sodainly vpon them, then fall they into the horrible pit of desolate darknesse, due to their deserts.

The sixt Historie.

Dioclesian reigned in the citie of Rome in whose Emppze dwelt a noble Philosopher, the which set vp by his craft an image in the midst of the citie of Rome, the which image stretched out his arme and his formost finger, wherebpon stood this posie witten in Latin. *Percute hic.*
Strike

Strike here. This image after the death of the Philosopher stood still a long time, and many great clarkes came thether for to read the superscription that was on the finger, but none of them vnderstood what it ment, wherfore there was great wondring among the people. And at the last a long time after there came a strange clarke out of far countries, and when hee saw this image, hee read the scripture, strike here.

And when vpon a day when he saw the shadow of the hand, he toke a mattocke and brake vp the ground vnder the hand where the shadow was, according to the vnderstanding of the superscription, and anon hee found an house all of Marble vnderneath the ground, wherein hee entered and came into a hall, wherein hee found so much riches, so many Jewels, and so great maruayles, that he neuer saw ne heard of such, nor so many before that time. At the last he saw a table readie couered, and all manner of things necessary thereto set ther vpon. He beheld further and saw a Carbuncle in the hall that lightned all the house. And
against

The Historie of

Against this carbuncle on that other side stood a man houlding in his hand a bow with an arrow ready to shoot. The clarke meruapled much when he saw all these things, and thought in himselfe, if that I tell this forth, there will no man beleue mee, and therefore I will haue somewhat of these goods in token of pꝛoofe. And w^h that hee saw a knife of gold vpon the table, the which hee tooke and would haue put in his bosome: but anone the archer smote the carbuncle and brake it, where with the whole house was shadowed & made darke. And when the clarke perceiued it, hee wept more bitterly then any man might think, for he knew not by what way he might go out, for as much as the house was made darke thꝛough the breaking of the Carbuncle. And that darknesse abode still for evermore after. And so finished the clarke his life there in that darknesse.

The Morall.

Deere friend this image so standing
is the diuell which saith evermore Strike
heere

here. That is to say, seeke after earthly riches, and not for heauenly treasure.

This clarke that digged with the mattocke, becomeneth the wicked wise men of this world, as some euill disposed pleaders in the law, crafty attorneies & other wicked worldlings that euer be smiting, what by right & what by wrong, so that they may get the vanities of this world, and in their smiting they find great wonders & meruailes, that is to say, they find therein the delights of the world, wherein many men reioyseth. The carbuncle that giueth light is the youth of man, which giueth hardines to take their pleasure in worldly riches. The archer with his arrow is death, which laieth watch against man to slay him. The clark that toke vp the knife is euery worldlye man that coueteth euer to haue all thinges at his will.

Death smiteth the carbuncle, that is to say, youth. strength and power of man, & than lieth he wrapped in darknesse of sinne, in which darknesse oftentimes hee dieth. Therefore studie wee to flee the world and his desires, and then

The Historie of

then shall we be sure to win everlasting life vnto the which Iesu bring vs all Amen.

The argument.

We are generally heere put in minde that the diuell beseeing the world our champion Christ Iesus is readie to take our quarrell in hand, who defending and sauing vs from the inuasion & circumuention of sathan, is yet accused for vs as a transgressor, and is for our sakes moreover, content to suffer death for our full iustification.

The seauenth Historie.

IN Rome dwelled sometime a mighty Emperour named Titus, a wise man & a discret, which ordained in his daies such a law, that what knight died in his empire should be buried in his armour, and whosoener presumed to spoile any knights armour after he were dead, he should die without any withstanding or gainsaieng.

It befell after within few yeeres that

that a citie of the Empire was beſeged of thempers enemies, wherefore that Citie was in perill of leſing, for none that was within that citie might not deſed them ſelues by no manner of craft, therefore great ſorrow and lamentation was made through out all the Citie.

But at the laſt within ſew dayes there came to the Citie a young knight and a well fauoured, valiaunt in feates of Armes, whom the worthy men of the Citie beeholding and vnderſtanding his promiſſe cryed with one voice. O thou moſt noble knight, we beſeech thee if it pleaſe thy worthines to help vs now at our moſt neede, loe ye may ſee this citie is in perill of leſing. Then answered he and ſaid. See yee not ſirs, that I haue none armour, and if I had armour I would gladly defend your Citie. This hearing a mightie man of the citie ſayde to him in ſecret wiſe.

Sir here was ſometime a doughtie knight which now is dead & buried with in this citie according to the law, & if it pleaſe you to take his armour ye might defend this citie & deliuer vs from perill,
and

The Historie of

and they shall be honour vnto you & profit vnto all the Empire.

When this young Knight had heard this, he went to the graue and tooke the armour and araied himselfe therewith, & fought mightely against his enemies, and at the last hee obtained and had the victorie, and deliuered the citie from perill. And when he had so done, he laid the Armour agayne in the graue. There were some men in the Cittie that had great indignation and enuie at him, because he had obtained the victorie, & accused him to the iudge. saying thus.

Sir a law was made by theemperour that whosoever dispoyled a dead Knight of his Armour should die, this young Knight found a dead Knight and tooke away his Armour, therefore we beseech thee that thou procede in the law against him as against him that hath offended the law. When the Justice heard this, hee made the Knight to be taken and to be brought afoze him. And when hee was examined of this trespassse against the law, hee saide thus. Sir it is witten in the law, that of two harmes the

the least is to bee chosen, it is not unknown to you that this Citie was in perill to be lost, & but I had taken this armour, I had neither saved you ne the Citie, therefore mee thinketh ye ought rather to honour & worship mee for this good dede that I haue done, than thus shamefully to reprove me, for I am led as he that is ready to be hanged, & also good sirs an other reason I may lay for mine excuse. He that stealeth or robbeth violently, purposeth not to restore that thing that he robbeth: but it is not thus with me, for though I toke the armour of the dead Knight for your defence and sauegard, when I had obtained the victorie, I bare it againe to the same place, and so the dead knight hath that is his by the law. Then saide the Iustice, a theefe that breaketh a house that he may steale and beare away such as he may finde, and though he bring againe that he hath taken, I aske of thee if that the breaking of the house be lawfull or not. The knight answered sometime the breaking of an House may be good, whereas it is made in feeble

D.

place

The History of

place, which should cause the Lord of the house to make his wall stronger, that the theues after that brake not the wals so lightly in auoiding of more harme.

Then saide the Iustice, if the breaking of the house be good, neuerthelesse in that breaking, violence is done to the Lord of the house. And so though thou didst goe with the Armour of the dead Knight, neuerthelesse thou didst wrong to the dead Knight in taking away his Armour. The Knight said, I haue told you that of two harmes the least is to bee chosen; & that harme where through great goodnelle commeth, ought not to bee called harme, but it should rather bee called good: For that if any house within the citie were on fire and beganne to burne, it were more better to throw it to the ground and thre or foure houses thereby, then they should bee set on fire also, wherby all the citie might be brent.

Right so if the Armour of the dead knight had not ben taken, the citie & y^e all had bene lost.

And when the Iustice heard that he answered

swered so well and so reasonably, hee might giue no iudgement against him. But he the which had accused this knight slew him, for whose death there was great weeping throughout all the citie, and his body was worshipfully buried in a new tombe.

The Morall.

¶ Dære friendes, the Emperour is the Father of Heauen, and this Citie is the world, the which is besieged of the diuell and deadly sinne. And as many as were within the Citie, were all in perill to bee lost. This young knight that came to the Citie, is our Lord Iesu Christ, which had not the armour of humanitie, till hee went to the graue, that is to say, to the wombe of the glorious Virgin Mary: by the annunciation of the Angell saying: The holy Ghost shall light in thee: &c. Loe thou shalt conceiue and beare a son. And thus in the wombe of the Virgin, hee tooke the armour of the dead knight, that is to say, hee tooke the manhode of Adam our forefather,

D.g.

and

The Historie of

and saued the citie, that is the world with mankind from perill, by his blessed passion that he suffered on the crosse, and that he put the armour againe into the graue when his blessed body was buried, but the citizens emued him, that is to say, the Jewes of Iury accused him to Pilate, and laied the law against him saying. If thou suffer him thus, thou art not the Emperour Cæsars friend, wee haue a law, and after the law he ought to die. And thus our Lord Iesu Christ of his enemies was condemned to the death of the crosse, and after ascended vp to heauen, where our lord Iesu bring vs all. Amen.

The Argument.

¶ The fornication of wicked worldly men is heere detected by the prouidence of God, and by his gracious fauour, deliuered of the thraldome of sinne vnto the liberty of life euerlasting.

The eight History.

There

There reigned sometime in Rome a mightie Emperour and a wise named Betolde, which ordayned a law that what woman were taken in adoultre hir husband being a liue, shee should bee cast into perpetuall prison.

There was that time a knight that had a fayre lady to his wife, which committed adoultre hir husband being a liue, and was with childe, therefore by the law shee was put in prison, where within short tyme after shee was deliuered of a fayre sonne. This Childe grew vp till hee was seauen yeers old, his mother dayly wept hartely. And, when the child heard this hee said to his mother. **O** mother why wepe yee thus, and for what cause are you thus perplexed. Then sayd his mother. **O** my swete sonne, I haue great cause to mourne, and thou also, for aboue our heads is people walking, and the Sunne shineth in clærenesse, & great solace haue all men that are aboue vs, and wee bee heere continuallie in such darknesse that I may not see thee, ne thou mee, alas that euer I conceived thee.

D.iii.

Then

The Historie of

Then sayd the sonne, such ioy, ne such light as ye spake of, saw I neuer, for I was borne heere in this darkenesse, therefore if I had meat & drinke inough, heere wold I liue all the daies of my life, therefore mother weepe ye not, but show mee solace. This lamentation that was betwene the mother & the son, heard the Emperours Steward that stood aboue their heads, whereof he had great compassion, & wept vnto the Emperour, and knéeing, besought him of his grace, that the mother & the son might bee deliuered out of prison. The Emperour as a mercifull Lord granted that they should be deliuered. Neuerthelesse if they trespassed so in time to come, they should bee punished with double paine, & after that they were deliuered, this woman ended hir life in that Citie.

The Morall.

Deere friends, this Emperour is the Father of heauen that made this law that what wedded woman, that is to say, what soule that is wedded to our Lord, and doth commit aduoutry, that is to say
doth

doth worship strange gods, should be cast in the prison of hell, therefore a sinfull soule hath great cause to weepe, for she is departed from light, that is to say, from the ioyes of heauen. Hir son that desired meat & drinke, are the wealthy wicked worldlings of this world, that say to the prelates of the Church, & to the Preachers that preach vnto them the ioyes of heauen that while we may live and haue all the solace of the world, we desire none other heauen. The steward that heard their lamentation is our lord Iesu, that knoweth all the prinities of our sorrowfull & repentant harts for our sinnes, becomight the Father of Heauen for vs, that wee might bee deliuered from the prison of sinne, and that wee might come to everlasting life, to the which bring vs all our Lord Iesus. Amen.

The Argument.

¶ Christ proclaymeth the ioyfull feast of heauen, wherein the Lambe, to say, the poore Preachers of the Gospell, haueing their sight or knowledge in
D.iiij. Gods

The Historie of

Gods word, are suppoſed of the blinde laytie, and each doe mutually comfort other, till they approach vnto the proclaymed feaſt of perpetuall felicitie.

The Morall.

Sometime in Rome dwelt an Emperour named Pompey, which aboue all other things was mercifull. This Emperour proclaymed thoroughout all his Empire a great feaſt and that poore and rich ſhould come to this feaſt. And who ſo euer came to that feaſt ſhould not onely bee well fed, but alſo hee ſhould haue great giſtes. When the herawld had warned all manner of men to come to this feaſt, at that time there were two poore men lying by the way, the one was lame, and the other was blinde. This blinde man ſaid to the lame man: Alas and woe to vs both how ſhall wee doe, for the Emperour hath proclaymed a feaſt, & who ſo euer cometh there ſhall not onely bee well fed, but alſo hee ſhould haue great giſtes, and I am blinde, and thou art lame, how ſhall wee doe, Then ſayde the

the lame man to the blinde man, I shall tell thee good counsell, if thou wilt doe after mee, thou shalt let for nothing, I am lame and feeble and may not go, neuerthelesse I may see, & thou art blinde and strong, and maist not see, take thou mee vpon thy backe and beare mee, and I shall leade thee the right way, & thus shall wee both come to the Emperours feast. Then sayde the blinde, after thy counsell let vs do, come on my back and I shall beare thee, & thou shalt leade mee the right way, and so they did that they came both to the feast, & receiued great rewards and giftes among other men. And thus ended theyr liues in peace.

The Morall.

Deere friends this Emperour is our sauiour Iesu Christ, that proclaymeth a feast, that is to say, the ioyes of heauen vnto the which ioyes he called all mankinde, and forsaketh no man that will come vnto him. This lame man betokeneth y^e poore ministers of y^e gospell, which wanting worldly pleasures, liue by the prouidence of God. And this blinde man

D. b.

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The Historie of

betokeneth the lay men which knoweth the right way to heauen. It behoueth that the blind man to wit, & lay men to beare the lame men, that is to say, the Ministers of the Gospell, sustaining & feeding them with the duties of the churche, then the ministers of Gods cause, are bound to teach and to enforme vs the way to heauen, wheras we shall not onely haue a feast, but also great reward & ioy, vnto the which God bring vs all. Amen.

The Argument.

¶ Heauen and hell are heere compared to two cities, to these cities are two contrarie waies to heauen (which is the citie of all heauenly treasure & felicitie) is a narrow, crooked, craggy & painful way, haueing three enemies, the diuell the wold & the flesh. To hell, (beeing the citie or cinck of sorrow & sadnesse) a faire way, broad, plaine and easie, haueing three guides, to wit, pride of life, couetise of the eie, concupisence of the flesh.

The tenth Historie.

¶ Sometime in Rome dwelt an Emperour named Folliculus, the which was

was right wise,mercifull & rightfull in all his works.This Emperour buylded in the East a noble Citie, wherein h  e put all his treasure and p  ecious stones and riches to b  e kept.

Unto this Citie the way was stony and full of b  rambles and sharpe thornes, and th  ee knightes were armed ready to fight with them that would come to that Citie.Therefoze Theemperour o  dained that whosoever ouercame these knightes should enter the citte,& take at his will of the Emperours treasure. After that this Emperour did make in the North west,a citie wherein he o  dained all manner of paine, tozmenting sorrow & mischief,foz malefacto  s,to the which was a broad way, very delectable, growing full of Roses & faire Lillies, and in that way were th  ee knightes, euer wayting if any man came towards the Citie of the North,to serue him with all manner of delicates and necessary prouision.

And if it fortun  ed any man to enter within that citie,the custome was such that the people would take & binde him hand and fote, and cast him in prison, there

The Historie of

there to abide the cōming of the iustice.

When this was cryed thoroughout all the Empire, there were two knights dwelling in a citie there bēside, one named Ionatas, who was a wise man, the other high Pirrius, which was a fole, nevertheless there had continued betwēne them great loue. This Ionatas sayd to Pirrius. Dēre friend there is a common cry made throughout all lands, that the Emperoꝝ hath made a citie in the East wherin hē hath put all his treasure, and whosoever may enter that Citie, shall take of the treasure that hē list, therfore my counsell is that wē goe to that citie. Then sayde Pirrius thy counsell is good, and I desire thē to fulfill it.

The wise knight sayde, if it bē so that thou wilt follow my counsell, I pray thē that faythfull friendship may continue betwēne vs, and in token of loue, that thou wilt drinke my blood, and I shall drinke thine, that none of vs depart ne fayle other in this iourney.

The fowlish knight said it pleaseeth mē right well all that yē say, wherefore they were both lesten blood, and each of them

them dranke others blood.

When this was done, they went forth together on their iourney, and when they had done thre daies iourneyes to wards the Citie where the Treasure was, they came to a place where was two waies, one was sharpe, stony, and full of thornes. the other was plaine and faire and full of swētnesse and delights. Then saide the wise Knight to his fellow. Dēre friend hēre are two waies, one sharpe and thornie, neuerthelesse if wēe goe this way wēe shall come to this Citie that is so rich, and there shall we haue that we desire.

Then said the foolish Knight to his fellow, I wonder greatly of you that you speake such things, for I will rather bēleeue mine eies than your words, I see hēre openly, and so doe yē, that hēre is a hard way and full of thornes, and as I haue heard say, there bē thre Champions armed in this way: ready to fight against all men that goe that way towarde the Citie of the East, and therefore I will not goe that way, but hēre is (as yē may see) another way
plaine

The Historie of

playne and easie to walke in, and in this way there are three knights ready to serue vs and giue vs all manner things necessary to vs, & theretore by this way will I goe, and not by that other way. Then saide the wise knight certainly if we goe by that way we shall bee led into the Citie of the North, wherein there is no mercy, but perpetuall payne and sorrow, and there shall wee be taken and bound and cast in prison.

Certainely sayde the foolish knight, this way is the ready way, and as I beleeue it is more profitable then the other way. Then went they both forth the faire way and anone three knights met with them, which receiued them courteously for one night, and gaue them all maner of thing that was necessary to them. And on the morrow they toke their iourney forth toward the Citie : and when they were within the Citie, anone the Emperours officers met with them and saide : deere friendes why come ye hether, insomuch that ye know the law of this citie is so cruell of long time here beefore, sothly ye shall be serued now
after

after the law. Anon they toke the wise knight and bound him and put him in prison, and after that they toke the foolish knight and bound him fast and cast him into a ditch. Sone after it besel that the Justice came to the Citie to gine iudgement on them that had trespassed the law, and anon all the prisoners were brought forth before the iustice, among whom these two knights were brought forth, one from prison, and the other from the ditch. Then sayd the wise knight to the iustice: Reuerend Word, I complaine of my fellow that is guilty of my death, for when we two came to the two waies whereof the one ledde to the Citie in the East, and the other to this Citie, I tolde him all the perill of this Citie, and the reward of that other citie, and hee would not beleue mee, and said to mee in this wise, I beleue mine owne eien better than thy words, and because he was my fellow, I would not lette him goe alone in this way, and thus came I with him, wherefore hee is the cause of my death. Then said the foolish knight, I complaine that hee is the
cause

The Historie of

cause of my death, for it is not vnknown to you all that I am a foole, and he a wise man, and therefore he should not so lightly haue followed my folly, for if hee had forsaken this way, I should haue followed him, and therefore hee is cause of my death. Then saide the iustice to the wise knight, because that thou with all thy wisdom and great vnderstanding so lightly consented & followed the will of the foole and his foolish workes, & thou foole because that thou wouldest not do after the counsaile ne fulfill the holesome words of this wise man & beleue him, I giue iudgement that ye both bee hanged for your trespasse. And so it was done, wherefore all men praised greatly the Justice for his discret iudgement.

The Morall.

Deere friends this Emperour is almightie God, and in the East is the Citie of Heauen, wherein is treasure infinite. And vnto this citie is an hard way & full of thornes, that is to say, the way of repentaunce, by the which way full
few

few walketh, for it is hard & straight according to holly Scripture saying thus. *Esta arta via que ducit ad vitam.* It is a straight way that leadeth to euerlasting life.

In this way are three armed knights, that is to say, the diuell, the world, and the flesh, with whom it becometh vs to fight, and to obtaine the victorie or wee may come to Heauen. The second Citie that is in the North is hell, and to this accordeth Scripture, saying thus. *Ab aquilone pondetur omne malum.* Out of the North cometh all euill. Certainly to this Citie is the way playne and broad, and walled about on euery side with all maner delicates, wherefore many men walk by this way. The three knights that giue to euerie man going this way what thing them needeth, are these. Pride of life, conetuousnesse of the eies, & concupiscence of the flesh, in which three the wretched man greatly delpteth and at the last they lead him to hell. This wittie knight betokeneth the soule, & the foolish knight betokeneth the flesh, the which is alway foolish, and at all tymes

The Historie of

cause of my death, for it is not vnknown to you all that I am a foole, and he a wise man, and therefore he should not so lightly haue followed my folly, for if hee had forsaken this way, I should haue followed him, and therefore hee is cause of my death. Then saide the iustice to the wise knight, because that thou with all thy wisdom and great vnderstanding so lightly consented & followed the will of the foole and his foolish workes, & thou foole because that thou wouldest not do after the counsaile ne fulfill the wholesome words of this wise man & beleue him, I giue iudgement that ye both bee hanged for your trespass. And so it was done, wherefore all men praised greatly the Justice for his discret iudgement.

The Morall.

Dere friends this Emperour is almightie God, and in the East is the Citie of Heauen, wherein is treasure infinit. And vnto this citie is an hard way & full of thornes, that is to say, the way of repentaunce, by the which way full few

few walketh, for it is hard & straight according to holly Scripture saying thus. *Esta arta via que ducit ad vitam.* It is a straight way that leadeth to euerlasting life.

In this way are thre armed knights, that is to say, the diuell, the world, and the flesh, with whom it becometh vs to fight, and to obtaine the victorie or we may come to Heauen. The second Citie that is in the North is hell, and to this accordeth Scripture, saying thus. *Ab aquilone pondetur omne malum.* Out of the North cometh all euill. Certainly to this Citie is the way playne and broad, and walled about on euery side with all maner delicates, wherefore many men walk by this way. The three knights that giue to euerie man going this way what thing them needeth, are these. Pride of life, conetuousnesse of the eyes, & concupisence of the flesh, in which three the wretched man greatly delpteth and at the last they lead him to hell. This wittie knight betokeneth the soule, & the foolish knight betokeneth the flesh, the which is alway foolish, and at all tymes

C

readis

The Historie of

readie to doe euill . These two are fel-
lowes & knit in one, soz eyther of them
drinketh others blood, that is to say, they
shall drinke of one cup , eyther ioy or
paine shall they haue after the day of
dome.

The soule choseth the way of repen-
taunce, and in as much as she may she
surrendereth the flesh to doe the same. But
the flesh thinketh neuer what shall come
after and therefore shee goeth in the de-
light of this world, & fleeth the delight
of repentaunce. And thus the soule after
the death is cast into hell, and the flesh
is cast into the ditch, that is to say , in-
to the graue. But then the iustice com-
meth , that is our Lord Iesus Christ at
the day of dome, to iudge all manhood.

Then the Soule shall complaine vppon
the flesh, and the flesh vpon the Soule.

But than the Iustice that will not bee
deceiued neither by prayer ne by price,
shall condempne the Soule because shee
followed the frapltie of flesh, and also
hee shall condempne the flesh because it
would not beleaue the Soule, where-
fore let vs study to tame our flesh , that
wee

we may obey God, & then shall we haue
 euerlasting lyfe. Vnto the which bring
 vs our Lord Iesus Christ.

The Argument.

The soule of man being possessed in
 the princely territorie of Paradise,
 was by the diuell prouoked to sinne
 against hir creator, and for the same
 transgression so beeing thence into
 this wide world exiled: lost that hir
 former heritage, But by Christs pre-
 cious death and passion was restored
 vnto a more happy heritage of ever-
 lasting felicitie.

The II. Historie.

There dwelled sometime in Rome
 a mightie Emperour named Fre-
 dericke, which had no childzen
 saue one onelie Daughter, to whome
 this Emperour after his decease bee-
 queathed all his Empire. This vnder-
 standing an earle that dwelt there beside
 came vnto this yong Lady & wooed hir.

C.ii.

and

The Historie of

and prouoked hir to sinne all that hée might , whereof this young Lady in short procelle of tyme enclined to the Earle , and this Earle anone lay with hir, and defiled hir , and after that shée departed from hir heritage , and exiled hir out of hir Empire , wherefore shée made a great lamentation, and fled vnto a realme there beśide, where s shée daylie wept and mourned. It befell after on a day the while she sat mourning by the high way side, there came riding by hir a faire young knight vpon a good horse , which came toward hir a great pace, and verie curteously saluted hir and asked the cause why she mourned so sore. Then answered shée and said.

My reuerend Lord I am an Emperors daughter descended of royall blood , my Father is dead which left mee all his Empire because he had none other heire, and after his decease an Earle there beśide deceiued me , deflowred my virginity, and after that, hée put mee by olently out of myne heritage, so that now I am fayne to begge my breade from doze to doze, and this is the cause of my sorow.

Than

Then said the knight, faire damosell I haue great compassion on thy beantie, & on thy gentlenesse, therefore if thou wilt grant me one thing, I shall fight for thee against the Earle, & I protest vnto thee the purchase of the victorie.

Then said she, alas good sir, I haue nothing that I may giue vnto you but my selfe. And I aske no more of thee said the knight, but that thou wouldest bee my wife & loue no man so much as me. The laide shee. Reuerend sir, that I will doe gladly, and more if I might.

Then said the knight, I will that thou doe for mee nothing, that if it fortune mee to dye in fight for thee, and obtaine the victorie, thou shalt take my bloudy shert and hang it vpon a beame in thy chamber and this thou shalt doe for two things. The first is that when so euer thou beholdest the shert, thou shalt weepe for mee. The second is, that what so euer man come to wooe thee to bee his wyfe, then shalt thou hastely runne vnto thy chamber and beholde my bloudie shert, and thincke heartelis with in thy selfe thus.

The Historie of

The Lord of this shert dyed for my loue
in battell, the which recovered my heri-
tage, God forbid that I should take any
other man after his death. The said she.
Reuerend sir, all this shall I fulfill by
the grace of God. And when the Knight
heard this, he assayed to fight agaynst
the sayde Carle and obtayned the victo-
rie, and the Carle was ouercome & fled:
and this young Lady was brought and
receiued againe into hir heritage.

Neuerthelesse this Knight was dead-
ly wounded in that battell, whereof hee
died, but or hee dyed hee bequeathed his
bloody shert vnto this damsell, desiring
hir to keepe hir promise. When this yong
lady heard of his death, shee wept sore, &
made great lamentation for his death.
And in his shert was cunningly wrought
this verse. Thinke on him and haue in
minde: that to thee was so kinde. Anone
when she had receiued y^e shert, shee hang-
ed it vpon a beame in hir chamber, and
as oftentimes as she beheld it, she wept
bitterly. It befell not long after that the
states of hir Empire came to hir & desi-
red hir to take a husband. But then shee
went

Went to hir chamber & beheld the bloody
shert, then wared the sorrowfull and said
oftentimes, woe and alas thou sufferedst
death for my loue, and thou also recou-
eredst againe mine heritage, God forbid
that I should take any other man moe
but thee. And thus thee answered every
man that came to hir, and so they went
away disapoynted of their purpose, and
ended hir life in peace and rest.

The Morall.

Dære friends this Emperour in the
father of heauen, and his daughter is the
soule of man, made to the similitude of
god, to whom god gaue & bequethed the
Empire of Paradise. But there came
an Earle, that is the diuell, & prouoked
hir to sin, when she ate of the apple, and
said to hir thus. In what houre yee ate
of the apple yee shall be lyke gods, wher-
fore wee breakeing gods commandement
wee were all exiled out of Paradise, and
chased to the realme of this world hære
to liue in great wretchednesse, like as the
psal: saith: In sudore vulcas tui. In y sweat
of thy visage shalt thou eat thy bread.

C.iiii.

But

The Historie of

But then came a faire young knight and strong, that is to say, our Lord Iesu Christ which had compassion vpon man kinde, taking vpon him our flesh & our blood, gaue battaile to the diuell and ouercame him, and thus wan he againe our heritage. Therfore let vs doe as this young Lady did, lay wee vp this bloody shirt, that is to say, the mind of the passion of Christ on the beame of our hart, and think we how our lord Iesu Christ shed his precious blood for vs. And if any man, that is to say the diuell, or any other would stir vs to sinne, anone think wee of the passion of Christ, and say wee thus. I shall take none other but thee which hast shed thy blood for mee, & thus shall wee win euerlasting lyfe. Vnto the which God bring vs all. Amen.

The Argument.

¶ Wee are heere generally aduertised of honoring the Saboth day, how for the redeeming of time to bee occupied in Ghostly contemplation

on profitable to the soule and body. The preachers of Gods worde oft times for saying truth purchase inconuenience, if wee bestow our talents in the amplying of faith and furthering one another with good works: wee shall then inherite the fruition of eternall blessing prepared for the elect of Christ Iesus.

The 12. Historie.

Sometime dwelt in Rome a mightie Emperour named Apollonius which ordayned for a law that euerie man bpon paine of death should celebzate the day of his Natiuitie.

This Emperour called to him a clark that hight Virgill, & sayd My déere master, there bee many haynous offences done in my empire contrary to the law, therefore I pray thee that thou by thy cunning would make some craft wherby I might know who trespasseth agaynst the law priuely or appertly.

Then said Virgill, My reuerend Lord your will shall be done. Anone this Vir-

E.v.

gill

The Historie of

gill through his craft made an image, in the midst of the Citie of Rome, which denounced and told the Emperors messengers who trespassed against the law, & who not. There was that time dwelling in the Citie of Rome a smith that hight Focus, which for nothing would celebrate the natiuitie of the Emperour. It befall vpon a night as the smith lay in his bed, hee thought vpon the Image that had accused many men beefore, and dread least the Image would accuse him, wherefore hee rose & went to the Image and said. I make a vow to God if thou accuse me, I shall breake thy head. And when hee had thus said, hee went home.

The Emperour on the morrow after following sent his messenger to y^e image (as beefore time hee was accustomed) to know and vnderstand who had trespassed against the law. And to them then said the image, lift vp your eyne and beeholde what is ingrauen in my forehead.

And then they looked vp and saw this posie written. Tempore mutantur homines determinantur. Times bee chaunged and men bee worse and worse.

For

For who will say the truth, shall haue his head broken, therefore goe yee forth to your Lord and tell him all that yee haue red & sene. The messengers went forth and tould the Emperour all that they had heard and sene.

Then said the Emperour, arme your selues and goe to the image, and if that you finde any man that haue mencioned or threated to hurt the Image, binde him hand and fote & bring him to mee. Then went the messengers forth to the image and said to it. Tell vs the truth if any man haue threated thee, and wee shall avenge thee anone. Then sayde the image. Take the smith Focus, for hee is the man that will not honour the natiuitie of the Emperour: straight way the messengers led forth the smith before the Emperour and thereupon examined him why hee kept not the day of the Emperours natiuitie in reuerence & honour according to the law. Then answered the smith & said. Reuerend Lord I beseech you that yee will heare myne excuse and if I aunswere not reasonable to all maner of poynts that yee will

The Historie of

Will aske mee, I will yeeld mee fully to
your grace. Then said The Emperour, I
shall heare thee, and that is rightfull I
shall doo. Then said the smith, It beehow-
ueth me to haue viii.d. euery day in the
weeke, & y I cannot get without great
labour, and therefore I may in no man-
ner wise keepe that day holy day more
than other daies: Then sayde the Em-
perour. Why behoueth it the to haue
these viii. d. Then sayde the Smith. I
am bound to pay dayly ii. d. and ii. d.
I lend, and ii.d. I leese, and ii.d. I spend.
Then saide the Emperour tell me more
expressely of these viii. d. Then sayd the
Smith. I am bound euery day to pay
ii. d. to my Father, for when I was
young, my father spent on mee ii d. day-
ly, and therefore am I bound to help
him, and pay him againe his ii.d. for his
sustentation. Also ii. d. I leese on my
wife. Then said the Emperour why lee-
sest thou that ii.d. on thy wife. Then said
hee, where saw yee euer woman but
shee had one of these points, eyther shee
is wilfull, or contrarie to hir husbando,
or of a hot complexion, and therefore
that

Gesta Romanorum.

that I giue hir I leese. Also ii. d. I lend to my son, wherwith he is sustained, that when I come to age & pouertie, hee may pay mee againe ii. d. like as I doe me father. Also I spend ii. d. on my selfe in meat & drinke, and that is litle enough. Then sayd the Emperour, thou hast answered well and wisely. Not long after it befell that the Emperour dyed, & this Smith Focus was chosen to bee Emperour, because he spent his viii. d. so wisely and so profitably and thus hee ended his lyfe in peace and rest.

The Morall.

Deere friends this Emperour is our blessed Saviour Iesu Christ, which ordained by his holy law that euerie man should keepe his holy Saboth day.

This Virgill that made this ymage is the holy Ghost, which establissheth among vs, Preachers to teach vertues, and to reprove vices, and that should not spare the poore ne the rich. But now if a Preacher would say the truth against any man, anone hee shall bee threatened

The Historie of

tened of the enemies of Christ, that is to say, by euill men that neyther loue God nor man, wherefore the Preacher may say now a dayes that poley which was witten in the forehead of y image Times bene chaunged from good to ill, and men bene daylie worse: For who to would say the truth now a dayes, shall haue his head broken. Therefore it is neede they be armed, that is to say, that euery preacher be armed with vertuous examples of their good lyfe towarde o:ther, and than it needeth not to dread, insomuch y they haue the truth of God to stand by them, according to the Apostles saying, Si deus nobiscum, quis contra nos. If God bee with vs who is against vs. By this smith Focus, is vnderstode euery good Christian man, which dayly should spend his time in wary redēming euery houres trauayle with some profit corporall and spirituall, and then ought hee to bee presented before the heauenly Emperour. This Focus paid ii. d. to his Father, & so we should pay to our Father of Heauen ii. d. that is to say, honour and loue. For whē weē were the children

children of wretchednesse & put in bondage, almightie God sent downe to the earth his son to redēme vs, according to S. Iohn the Euangelist saying: Deus dilexit mundum vt filium suum vnigenitum daret pro mundo. God loueth the world so well that hēe would giue his onely son for the saluation of the world. Also this Focus lent ii.d. to his sonne, that is to say, every christian man ought to lend to y^e son of god our lord Christ Iesu good firme faith & fruitfull good works & deedes in our life, and he will repay vs a gaine at y^e day of dome with his heauenly mercy, when soule & body shalbe glorified, & in that hēe is our brother, it may well bēe proued by y^e text of Esay, saying thus. Puer natus est nobis, &c. A child is borne to vs. This Focus lost ii.d. on his wife. This wife betokeneth the flesh, vpon whom thou lost ii.d. y^e is to say, vnlawfull loue and consent to sin, for why, the flesh is contrary to the spirit, & euer is ready to harne. This Focus also spent ii. d. on himselfe, y^e is to say, by the first penny ye shall vnderstand penance done, in which the soule greatly delighteth in heauen, and

The Historie

and there is glorified. And by the second peny we ought to vnderstand the steadfast perseuerance in amendment of lyfe, for he that abideth vnto the end, shall be saued. And who that spendeth well these two pens, shall obtaine everlasting lyfe. Vnto the which bring vs our Lord Iesu Christ. Amen.

The Argument.

Man being blinde through sin, & either by infirmitie of fraile flesh, or suggestion, trespassing with euill and lewd company, though god of his mercy bee fauourable vnto him in his life time by reason of the foresaid respects, yet if he accustomedly walke himselfe in the drinke of this worldly wickednesse, his wilfull blindness shall ther not excuse him but accuse him in the day of iudgement most grieuously to haue offended God in abusing his mercy offered, and therefore least worthy to haue the reward of the simple soule, that repentantly, yea with modestie, liueth toward the fruition of euerlasting blisse.

The

The 13 History.

Sometime in Rome dwelled a noble Emperour which among all other vertues loued best mercy, wherefore he ordained a law that euery blind man should haue an hundzed shillings by the peere of his treasure. It befell on a day that there came certaine men to a Tauerne to drinke Wine, and after that these men had sitten in the tauerne thre daies, the fourth day they were greatly in the tauerners debt, and had no money to pay for their wine, wherefore the tauerner came to them and charged them that they should not boide till they had payed for theyr wine. Then said one of the drinkers to his fellowes. Sirs quod hee, theemperour hath made such a law, that euery blinde man shall haue an hundzed shillings of his treasure, therefore let vs cast lottes among vs and to whom the lot falleth, let his eyes be put out, and so may he goe to the Emperours pallaies and gette an hundzed shillings.

F.

And

The Historie of

And this greatly reioyled them, & sayde that the counsell was right good, wherefore they cast lotes among them, and the lot fell on him that gaue the counsaile, and than his fellowes forthwith put out his eien. And when hee was blinde, hee went to the Emperours pallaice, & asked of the steward an hundred shillings, according to the Emperours law.

Dare friend said the steward, thou mightest see with both thine eyes yester-day, and thou also vnderstandest the law annis, for the law is made for men that are blinde through infirmities, or by the will of God, & yester-day thou hadst thy sight in the Tauerne, but wilfully thou hast lost thine eie. therefore goe to the tauerne againe to thy fellowes & discharge there that thou owest, for heere gettest thou not a farthing. Then went this wretched man forth and tolde his fellowes of the stewards answere, and with that came in the tauerne and dispoyled them of all their clothes, and beat them, and thus droue them with shame out of the citie, and so were they neuer seene there after.

The

The Morall.

Dēre friends this Emperour is our
sauour Christ, which ordayned for a
law that every blinde man should haue
an hundred shillings of his treasure.
This blinde man betokeneth every sin-
ner, which sinneth through infirmityes,
or entising of the diuell, the world, and
the flesh, which shall receiue an hundred
shillings if he be inwardly repentant of
his sinnes, that is to say, hee shall haue
an hundred times more ioy, according
to scripture, saying thus. Centuplum ac-
cipites & vitam eternam possidebitis. Ye
shall receiue an hundred times more ioy,
if ye bee repentant and turne from sin,
and also ye shall haue euerlasting life.
These men that came to the Tauerne
to drinke wine, bee sinners, which of-
ten times come to the Tauerne of our
aduersary the diuell and drinke of his
carnall appetites, that is to say, they
there consume and wast away all ghost-
ly vertues, which they receiued when
they receyued the sacrament of baptisme,
F.ii. wher

The Historie of

Wherefore the diuell our enimie disposeth them and maketh them to leaue all their good deeds that ever they wrought before they cast lots, that is to say, they cast among them the custome of sinne, and this lot of sinne falleth on such as are worshipfull and without mercy, and such a man wilfully becommeth blinde, that is to say, he becommeth wilfully a foule sinner like Iudas, that betrayed our lord without any suggestion or enticing, and therefore such men sinne more grievously when they came before the steward that is to say, before the prelates of the church, they may not lightly obtaine the ioyes of heauen, for why they be not in the right way to leaue their sinne.

Therefore study wee withall our diligence, to please God, that we may obtaine everlasting life : which is laid by in store for all those that live modestly, looking for the eternall saluation. Unto the which bring vs our Lord Iesus Christ. Amen.

The Argument.

A

¶ A certaine Initiat vow of loue being made beetweene the soule of euery faithful Christian & the daughter of Iesus eternall life, wee haue to consider the mercifull and gracious couenant of god towards the faythfull and carefull of his couenant, and their owne vow was studie to bee furnished with all diuine vertues, so as they are the prefixed day of promise vndefiled, which shall then wisely purchase the prouided place of euerlasting glory, for all them that seeke the glorie of God and theyr soules health.

The 14. Historie.

In Rome dwelled sometime a mightie Emperoz named Pilomius, which had onely a daughter, a damosell, faire & gracious in the sight of euery man, which had to name Aglaes. There was also in the Emperours pallaice a gentle Knight that loued this lady aboue all things in the world. It befell after vpon a day

F.iii. that

The Historie of

that this knight talked with this Ladie and vttered in secret wise his desire to hir. Then said shee courteously, sith yee haue vttered to mee the priuie of your heart, I shall in like wise for your loue vtter to you the secrets of mine heart, and truely I say that aboue all other I loue you best.

Then saide the knight, I purpose to visit the holie Land, and therefore giue mee your trowth, that this vii. yeeres yee shall take no other man, but onely for my loue to carrie for mee so long, and if I come not againe by this day vii. yee, take then what man yee lyke best. And in like wise I shall promise you that with in this seauen yee I shall take no wife. Then sayde shee, this couenant pleaseeth mee well: When this was sayd, each of them betrothed other, & then this Knight tooke his leaue of this Ladie and went forth to the holie Land. Anone after that the Emperour treated with the King of Hungary for the marriage of his Daughter. Then came the King to Hungary to the Emperours pallaice of see his daughter, and when hee had seene
hir

hir, hee lyked marvailously well hir beaue-
tie and hir goodnesse, so that the Empe-
rour and the King were accorded in all
things as touching the marriage, vpon
the condition that the Damosell would
consent. Then called the Emperour the
yong Lady to him and sayd. O my faire
daughter, I haue prouided for thee that
a King shall bee thy husband, if thee list
to consent, therefore tell mee what an-
swere thou wilt giue to this.

Then saide she to hir father, it plea-
seth mee well, but of one thing deere fa-
ther I you beseech, if it might please you
to graunt mee for the loue of God, I
haue auowed my chastity onely to God
for this vii. yeere. therefore deere father,
I beseech you for all the loue that is bee-
twene your gracions Fatherhode and
mee, y^e yee name no man to bee my hus-
band till this vii. yeere bee ended, & then
I shall bee ready in all thinges to fulfill
your will. Then sayd the Emperour,
sith it is so that thou wilt no husband
haue this seauen yeere I will not break
thy vow, but when these seauen yeeres
bee passed, thou shalt haue the King of
F.iii. Hun-

**The Historie of
Hungary to thy husband.**

And then the Emperour sent forth his Letters to the king of Hungary, praying him if it might please him to abide vii. yeres for the loue of his daughter; & then should hee speed of his intent without faile. Whereof the king was pleased, and graunted to abide the promised day.

And when these vii. yeres were ended saue a day, the young Lady stood in hir chamber window and wept soze, saying thus. Woe and alas, as to morow my loue promised to bee with me againe from the holy land, & also the king of Hungary to morow will bee here for to marrie mee, according to my fathers promise, & if my loue come not at a certaine houre, then am I vtterlie deceiued of the inward loue of him.

When the day came the king arayed him towarde the Emperour with a grea company to marry his daughter, and was royally bee scene and araied in purple. And while the king was riding on his way, there came a knight sodainly riding by him, to whom hee sayde thus.

Deere

Deere friend whence art thou, and whence comest thou. The knight answered and said, I am of the Empire of Rome, and now am come late from the holy land and am ready to doe your service such as I can. And as they rode talking by the way, it began to rayne so fast, that all the Kings apparell was almost spoyled. Then sayde the knight. My lord, quod he, ye haue done foolishly, for as much as ye brought not with you your house. Then sayde the king why speakest thou so, my house is large and broad & made of stones and mortar, how should I the beare with mee my house, thou speakest to mee lyke a foole. When this was said, they rode farther till they came to a great water and a deepe, the King smote his horse with his spurres and leapt into the Water, so that hee was almost drowned. When the knight saw this, & was ouer on that other side of the water without perill, hee sayde to the King. We were in perill, and therefore ye dyd foolishly because ye brought not with you your brydge. Then saide the King, thou speakest meruaylously,

F. v

my

The Historie of

my brydge is made of lime & stone, and containeth in quantity more then halfe a mile, how should I then beare with me my Bridge, therefore thou speakest foolishly. Well sayde the knight, my foolishnesse may turne thee to wisdome.

When the knight had ridden a little farther, hee asked the knight what time of the day it was. Then sayd the Knight if any man haue list to eate, it is time of the day to eate, & therefore my reuerent Lord I pray you to take a modicome with mee, for that is no dishonour to you, but great honour to mee, before the states of this Emprye. Then sayde the King, I will gladly eate with thee. They sat both downe in a vine garden, and all that were with the King and with the knight dined. And when dinner was done, and that the King had washed, the knight saide to the King. My Lord quod he, ye haue done foolishly, for that ye lead not with you your father and your mother. Then sayd the King, what sayest thou, my father is dead, and my mother is old, and may not trauayle, how should I then bring them with mee, there

therefore to thee I say the truth, a foolishher man then thou art said I neuer.

Then said the knight, euery work is prayesed at the ende. When the knight had ridden a little farther, and was ny hand to the Emperours Pallaise, the knight asked leaue to goe from him, for this cause, he knew a neerer way to the Pallaise to the yong Lady, that hee might come first and lead hir with him. Then saide the King, I pray thee sir tell me by what place purposess thou to ride.

Then saide the knight I shall tell you truth, this day seauen yere I left a net in a place, and now I purpose to visit it and draw it to mee, and if it bee broken I will leaue it, and if it bee whole then will I take it to mee, and keepe it as a precious Jewell, and when he had sayde what him list, hee tooke his leaue of the King and rode forth, and the King kept the broad high way. When the Emperour heard of the kings comming, he went towardees him with a great company, and royally receiued him, causing him to shift his wet clothes and attyre him againe with new clothes.

And

The Historie of

And when the Emperour and the King were set to meate, the Emperour welcommed him with all the chere & solace that hee could. And when they had dined the Emperour asked tidings of the King. My Lord sayd hee, I shall tell you what I heard this day by the way. There came a knight to me & reuerently saluted mee, & anone after there came a great raigne, which greatly spoyled my appa-
rell, and anone the knight sayde, sir thou hast done foolishly, for so much as thou broughtest not with thee thy house. Then said the Emperour, what clothing had the knight on him. A cloake quod the King. Then sayd the Emperour, forsooth y was a wise man, for y house wherof hee spake was a cloake, & therefore hee said to you that yee dyd foolishly because yee came without your cloake, for if you had brought with you a cloake, then had not your cloathes bene spoyled with rayne. Then sayd the King, when wee had ridden a little farther, wee came to a deepe water, I smote my horse with my spurs and almost I was drowned, and hee swode on the other side of the water and
found

found no perill, and then said he to mee,
ye haue done foolishly, so & so much that
ye led not with you your brydge. For
soth said the Emperour hee said truth, for
hee called the brydge your squires, that
should haue ridden before you and assai-
ed the deepenes of the water. Then sayd
the King, wee rode farther, and at the
last he praied mee to dine with him, and
when wee had dined hee said, I did un-
wisely, for I ledde not with mee my fa-
ther and my mother. Sothly sayde the
Emperour he was a wise man and said
truth, for hee called your father and mo-
ther bread and wine, and other victuals.
Then said the King we rode farther and
anone after hee asked mee leaue to goe
from mee, and I asked dilligently whe-
ther hee went. And he answered agayne
and saide: This day vii. yere I left a
Nette in a priue place, and now I will
ride to visite it, and if it bee broken or
tozne, then will I leaue it, and if it bee
as I left it, then shall it bee to mee right
precious, and I shall beare it with mee.
When the Emperour heard this, hee
cryed with a loude voice and saide: O
ye

The History of

pæ my knights and my servants come
pæ with me speedily vnto my daughters
chamber, for soothly that is the nette
wherof the knight spake. And anone his
knights and his sergants went vnto his
daughters chamber and found hir not,
the aforesaid knight had taken hir with
him. And thus the King was deceyued
of the damosell And hee went home a-
gaine into his owne country ashamed.

The Morall.

Dære friends, this Emperour is our
Lord Iesu Christ, and this faire daugh-
ter is everlasting life, the which the Em-
perour had ordained for kings, knights,
and other men. The Knight that lo-
ued this young Lady, is every good chri-
stian soule, which holdeth himselfe, not
worthy to come in the sight of God, vn-
to such ioy as the Apostle saith. Non est
condigne passionis huius temporis ad futu-
ram gloria. They be not so worthy of suf-
fering this time to attaine vnto the glorie
that

that is to come. This knight was vii. yeres absent from his loue, like as a good Christian man all the daies of his life should labour and trauaile in fulfilling the vii workes of mercy. By the king that came without a cloake in the raine, is to vnderstand some mightie men of this world as that haue clokes to couer all their other clothes. By this cloake is vnderstood charitie, as the Apostle sayth. *Charitas cooperit multitudinem peccatorum.* Charitie couereth the multitude of sinnes. But many men haue not this cloake, wherefore they bee wet in the rayne of pride, auarice, and lechery.

This king also was almost drowned, because hee lacked his brydge, that is to say, perfect faith. For wee see daily that there may no man passe ouer a great water, broad & deepe without a brydge, or some other thing that is able to beare him. Right so without faith it is impossible to please God. And thus may no man bee saued without faith, when they set their life in worldly ioy or worldly help, more then in the help of God, which

The History of

which is mighty to doe all things, wherefore he saith himselfe thus. Si habueritis fide sicut granum sinapis poteritis, &c. If yee haue faith as a graine of musterd, then may yee say to the hills remoue out of your places, and they shall remoue. But many of vs now a daies hath ouer feeble faith, and therefore they shall suddenly fall in the clay of desparation, & by deadly sinne oftentimes they offend God. Also this King hadde not brought with him his father and hir mother. By the father which is cause of generation is to vnderstand humility, without whom there is no vertue in any man. And thereto accordeth Saint Gregory, saying thus. Si quis ceteris vertutes sine humilitate congregat, &c. Hee that gathereth all other vertues without humilitie is like a man that casteth dust into the wind. His mother betokeneth hope, therefore hee that will obtaine euerlasting life, him behoueth to haue the cloake of charity, the briage of Faith, a Father of meekenesse, and a mother of hope, as the Apostle sayth. Spe salui facti sumus. Also this Knight went the straight

Straight path way & the king the broad way. For hee that will bee saued, it beho-
neth him to goe a strait way, that is to
say, the way of fasting, almes deedes,
chastitie and repentance. Of the which
way speaketh the Apostle. *Stricta est via
que ducit ad vitam eternam.* The way is
straight that leadeth to everlasting lyfe.
But many men goe y other way which
leadeth to hell, that is to say, by the way
of fleshy lust, & such men beene gone out
of the way of everlasting life, but such
men bee deceiued through y way. There-
fore study wee to walke that way, wher
by we may obtaine everlasting life.

The Argument.

¶ By this History is figured as appeareth
in the morall, the soule of euery good
Christian to him holden as his daugh-
ter. But beeing seduced, carryed away,
and defiled by sathan our fowle eni-
my, shee is reduced by the helpe and
valiant powers of our heauenly cham-
pion Christ Iesus vnto his former ha-
bita-

G.

The History of

tion. Yet man beeing vngratefull to his redeemer forgetteth his duetie, and for good, rewarding euill to his champion Christ Iesus deliuering him to be iudged by the law as an offender, but when the champion auoucheth what he hath done for man and his foule, than is hee with shame of his ingratitude constrained to haue remorse & call for grace to repent & amend his life, by the death & passion of this champion Christ possesseth life of euerlasting ioy & blisse.

The 15 History.

Sometime dwelled in Rome a noble Emperour named Agias, which had retayning vnto him a Knight called Gerard, which was a worthy warrior, neuerthelesse hee was as meeke as a Lambe in the Emperours court, but in the field he was like a Lion. This Emperour had a faire daughter, whom the strong and mightie Earle of Palaster carryed perforce away and defiled

defiled, neuerthelesse it displeased moze
themperour the defiling of his daughter
than the carrying of hir away. Where-
foze he called vnto him his counsaile
and said. Dære friendes it is not vn-
knownen to you the despyte and violence
done to mee in deflowring of my daugh-
ter, and therefore I purpose to giue bat-
taile to the Earle, wherefoze I pray you
to be ready at a day, that yee may pro-
ceede with mee in battaile. And they
sayde, Lorde wee bee ready to liue and
dye with you in battaile.

When the appointed day of battayle
came, they met on both sides, and a cru-
ell sharp conflict was prosecuted on both
sides, and all that were of themperours
part were slaine. And as the Emperour,
himselſe ſhould haue bene forceably as-
ſayled, the Knight Gerard put himſelſe
among his enimies befoze the emperour,
and fought manfully, and ſo the Empe-
rour eſcaped, and the knight aboad and
ſlew the earle, neuerthelesſe this knight
had diuers wounds: This notwithſtan-
ding he aboad ſtill till the blood ranne
downe to his ſote.

The History of

And when his enemies saw that the Carle was slaine, they fledde, and the Knight with his people followed on the chace till hee came to the place where the Emperours daughter was, and led hir with him. And thus with triumph and victorie hee returned againe to the Emperour. For the which victorie and re-obtayning of the Emperours daughter hee was greatly praised of all people.

Not long after it befell that this knight had a sute to moue the Emperours court, wherefore the knight came vnto the Emperour and prayed him meekely to bee fauourable in his cause, and furthermore he prayed him to doe the reason touching his honest demand.

When The Emperour had heard him he called to him a iustice and said. Sir Justice our will is, that you perfozme all equitie, vnto this Knight, and that that the law will. And when the knight heard this, he cryed with a loude voyce. Alas, Alas, who heard euer such a thing of an Emperour, thou wert saide hee in battaile, where thy head should haue bene smitten off, and I in mine owne person

person and none other man, put my selfe in ieopardy for thee, and saued thee, and now thou hast assigned an other man to bee Judge in my cause, alas that euer thou wert borne. And with that word the knight put of all his clothes & thebed his wounds that hee had receined in the battell, vnto all the men that were there present, and sayd. Lo, what I haue suffered for thee, Oh Emperour, and I put none other man in my stead, & now thou assignest an other man in my cause. Forsooth I say to thee, that I neuer serued such a Lord before.

When the Emperour heard this, being almost confounded in himselfe, said thus. O Deere friend all that thou sayest is trouth, thou sauedst mee from death, thou diddest reobtayne my daughter againe, & for my sake thou hast suffered many wounds. Forsooth it is right that I in my owne person come downe and make an end of thy cause, such as may be honour and ioy to thee.

And then the Emperour laboured busily in this matter, and made thereof an ende according to the Knights entent,

The History of
wherefore all men greatly commended
the Emperour.

The Morall.

Deere friends this Emperour may be called euery Christian man, or else all mankinde, which had a faire daughter, that is to say, the soule made to the similitude of God. This Carle betokeneth the diuell, which carryeth away and deflowreth by sin the soule of man through eating of the fruite of the tree knowing good and euill, wherefore all mankinde was in thraldome, til a strong and valiaunt knight came and put him selfe on the Crosse to suffer death, as a redeemer of mankinde from the diuell. For if that had not bene, we had all bene partakers of thraldome euerslingly, and this knight reduced and reobtained the Soule of man vnto the Church, wherefore hee suffered many great wounds in his body. And now this knight, that is to say, our Lord Iesu Christ hath a matter to doo among vs, that is to say, to finde in vs perfect lyfe, wherefore hee calleth on vs daylie
that

that we should be ready at all times, saying thus in the Apocalypse. iii. Ecce sto ab hostium & pulso: si quis mihi aperuerit introibo & cenabo. That is to say. Lo I stand and knocke at the doore, if any man will open to mee I shall come in and sup with him. But many men doe as the Emperour dyd, the which appoynted the knight an other Judge then himselfe. But now a dayes there bee some men that will doe no repentaunce for the loue of him, which assigned no man but himselfe to fight for vs. And therefore against vnthankfull persons it shall bee sayde thus. Lo hee suffered for vs on the Crosse, despoyled of all his clothing, and sheweth to vs all his wounds that hee suffered for vs.

We be therefore thankfull vnto God for his graces that wee may suffer for his loue some sorrowfull repentaunce.

For hee that suffereth paine for the loue of God in his life, shall receiue an hundred times more reward in the lyfe euerlasting, and also hee shall obtaine euerlasting life: vnto the which our Lord Iesus bring all mankinde. Amen.

The History of

The Argument.

The soule of man is heere warned to eschew the pleasant baits and subtil craft of the diuell, that shee yeelde not to his allurements, least shee bee overcome of him, and hee get the vantage of this mortall course from hir, and bereaue hir of the ioyes in the lyfe to come.

The 16 History.

There dwelt some times in Rome a mightie Emperour named Pompey, which hadde a fayre Daughter called Aglas. This Daughter had many vertues aboue all other women of that Empire.

First, shee was faire and gracious in the sight of euery man. Shee was also swift in running, that no man might ouertake hir by a great space. When the Emperour vnderstode these two vertues

ties in his daughter, hee was right ioyfull, wherefore hee made to proclaim throughout all his Emperre, that what man poore or rich would runne with his Daughter should haue hir to wyfe with great riches, if hee might ouer runne hir and come sooner to the marke then she, and if shee ouer ranne him and come sooner to the marke then hee, his head should be smitten off.

When the states of the Empire, as Dukes, Barres, Barrons and Knights heard this cry, they offered them selues one after an other to runne with hir, but euer this young Lady ouer ranne them all, wherefore they lost theyr heads according to the law. That time there was a poore manne dwelling in Rome, which thought with in himselfe I am a poore man and come of poore kinred, there is made a common cry, that what man so euer might ouer runne the Emperours daughter by any wyse, should bee promoted to great honour and riches, therefore if I might ouer come hir by any maner way, I should not onely bee promoted to great honour but also

The Historie of

all my kinred. This poore man prouided himselfe of three Jewells, whereby hee might winne hir. First, hee made a garland of red Roses and of white. Secondly, he made a faire girdle of silk cunningly wrought. Thirde he made a Purse of silke imbodered with precious stones, and within the purse was a ball of three colours, and vpon this purse was wrought this Posy. Who playeth with mee, shall neuer bee wearie of my play.

Then put hee these three things in his bosome, and went forth to the Pallace gate crying and saying. Come forth faire Ladie come forth, for I am readie to runne with you, and fulfill the law in all things.

When the Emperour heard this, he commaunded his daughter to run with him. This yong Lady went to hir chamber window, & when shee saw him, shee despised him and said. I haue overcome many worthy knights, and now must I run with a choyle, neuerthelesse I shall fulfill my fathers commandement.

Anone the damosell arayde hir for to
runne

runne with him. And at the last they ran together, and within short space the damosell went far afoze him.

When this Jugler saw this, he threiw forth the garland of flowers befoze hir. And when the damsell beeheld and saw that, shee stouped downe and tooke it vp, and set it vpon hir head and that while the Jugler went afoze hir. And when this young damosell saw this, she wept sore, and for sorow shee threiw the garland in a ditch and ranne after him diligently, and at the last shee ouertooke him, and lift vp hir right hand and gaue him a buffet, saying to him thus: Abide thou wretch, it becometh not thy Fathers sonne to haue mee to his wyfe. And this young Lady went befoze him a great space. And when the Jugler saw this, hee tooke the girdle out of his bosome & threiw it befoze hir And when shee saw that, lightly she stouped downe and toke it vp, and anon gyrded hir therewith, and then the Jugler went againe befoze hir.

And when shee saw that, she made great lamentation, and tooke the girdle with
hir

The Historie of

hir teeth and tare it in three peeces, and than threw it from hir, and than shee ran fast after him and at the last overtooke him, and than shee tooke vp hir hand and gaue him a great blow, saying these words. O wretch, thinkest thou to overcome mee, and with that shee ran before him a great space. The Jugler was slye and subtile, and aboad till that she was almost at the marke, and then hee threw forth before hir the Purse, and when she saw the Purse, anon shee stooped downe and toke it vp, and opened it, and found the ball, and red the Poley. Who playeth with mee, shall neuer be weary of my play. And then began she to play, and so long shee continued in playing till that the Jugler was before hir at the marke. And thus hee wonne the Emperours daughter.

The Morall.

Deere friends this Emperour is our Saviour Christ, and his fayre daughter is mans Soule, which was made cleane with the water of regeneration

oz baptisme, and was also swift in running, that is to say, in vertue, while that she is in cleannesse, so that no deadly sinne might ouercome hir.

This Jugler that is of so subtil and craftie living is the diuell, the which studieth day and night to deceiue innocents.

Hæ prouideth him of threë thinges. First of the garland which bectokeneth pride, by this reason, for why a garland of flowres is not set vpon the arme nor vpon the foote, but vpon the head, that it may bée sene. Right so pride would bée sene, against proude men speaketh saint Augustine saying thus.

Quemunque superbum videris, filium diaboli dici non dubites. That is to say, what proude man that thou maist see, doubt yee not to call him the sonne of the diuell.

Doe thou therefore as the maiden dyd, bewayle thy sinnes and take of the garland of pride and cast it into the ditch of hartie repentance, and so shalt thou giue the diuell a great buffet and ouercome him.

But

The History of

But when this Jugler, that is to saye, our ghostly enimie the diuell seeth himselfe ouercome in one sinne, then he returneth & tempteth a man in an other sinne, and casteth befoze man the girdle of lechery.

But alas there be very many gyrt with the gyrdell of lechery, of the which girdle speaketh saint Gregory saying thus. Gyrde wee our loynes with the gyrdle of Chastitie, for whosoeuer is girt with this girdle shall not leese the course of life.

Then casteth the Jugler forth (that is to say, the diuell) the purse with the Ball. The purse that is open aboue and close vnder, betokeneth the hart, which euermoze should be close in the bottome against earthly things, & open aboue to heauenly ioy, & the two strings that openeth and shitteth the purse, betokeneth the loue of God & of our neighbours. The bal which is round & moneasle to euery part of his difference, betokeneth couetise, which moueth euer both in young and in old, & therfore the posy was good & true y was wrought on the purse,

purse. Who so playeth with me, y is to say, with couetousnes shall neuer be satisfied. Therefore saith Seneca: Cum omnia peccata senescunt, sola cupiditas iuuenescit. When that all sinne ware old, than couetise all onely wareth young. Therefore let vs take heede that we play not with this ball of couetousnes, & then without doubt we shall obtaine & gaine the game with the Tenmes ball in the blisse of heauen y neuer shall haue ende. Vnto the which blisse bring vs he that shed his precious blood for vs. Amen.

The Argument.

The preaching of Gods word euery good prayer & practise as it is a sounding melody in the eares of God, and hath a time of felicitye for the delectation of mans minde, yet there is now and then stirred vppe some one or other sinister meanes, by sathan our whistling aduersary that the same is hindred for a time till the prouidence of God send forth godly preachers which with the hooke of Gods word doe win againe the lost felicitie, & so recouer the fall of such soules as were seduced

The History of
seduced into the perpetuall fellowship
of Angels in heauen.

The 17 Historie.

Sometime in Rome dwelled a mightie Emperour and a wise, named Theodosius, which aboue all other thing hee loued best two thinges, namely, the Musicke vpon the Harpe, and pastime of hunting. It befell after vpon a day as this Emperour hunted in a Forrest, hee heard so sweet a noyse of harps, that through the sweetnes thereof he was almost rauished of his wittes, wherfore he sought about the Forrest to finde that melody, and at the last he espyed at the ende of the Forrest a poore man sitting beside a water playing on a harpe so sweetly, that the Emperour before that day heard neuer so sweete a melody. Then saide The Emperour, good friend, proceedeth this melody from thy harpe or no. The poore man answered & said. My reuerend Lord I shall tell you the trueth. Beside this water my wife and my childe and I haue dwelled xxx. yere.

pere, & God hath giuen mee such grace,
that when so ener I touch my harp, I
make so sweet melody; that the fishes
of this water come out to my hand and
so I take them, wherewith my wife, my
childe, and I be sustained daily in great
plentie. But alas & welaway, on the o-
therside of this water there commeth a
whistler & whistleth so sweetly that ma-
ny times the fishes forsake mee and goe
to his whistling, and therefore my reue-
rend Lord I beseech you of help against
his hissing & whistling. Then said them-
perour, I shall giue thee good help & coun-
saile, I haue here in my purse a golden
hooke which I will giue thee, take thou
it, and binde it fast at the end of a rod, &
with some worme for the bait vpon the
hooke, then cast thy rod into the water
forthwith, & ply thy play vpon thy harp,
& when thou perceiuest the fish to byte
on the bayte, draw them vp to the land
with that hooke, & then his whistling ne
hissing shall not auaille. When the poore
man heard this he reioyced him greatly
and did all thing as he had taught him.
And whe this poore man begun to touch
his

The Historie of

his harp the fishes came to the baite and
than he tooke them by with his hooke, &
liued thereby in better estate long time,
and at the last ended graciouſlie his life
in peace and reſt.

The Morall.

¶ This Emperour betokeneth Jeſu
Chriſt, which greatly delighteth to hunt
the ſoule of mankinde in the forreſt, that
is the holy church. He loueth alſo the me-
lody of the harp, that is to ſay, he loueth
much thoſe y^e teach the holy word of god.
This poore man that ſate by the water
ſide betokeneth the prelates of the church
and the preachers of the word of God,
which ought to ſit beſide the world, and
not in the world, y^e is to ſay, they ſhould
not ſet they^r delight in worldly things.
The preachers ought to haue the harp
of holy ſcripture, wherewith they may
praiſe and honour God, and alſo there-
with draw out of this world the ſinners.
Therefore ſaith the psalmiſt thus. Praiſe
ye god on tympanes & ſing ye to him on
the harp, and the psalter of the x. ſtrings.
But

But now a daies the preacher may say alas, for when I preach and teach holy scripture, the diuell commeth & whisteth so sweetly, that the sinners draw to him, and will not heere the word of god, but they turne themselves onely to the delight of sinne. The diuell deceiueth also mankinde by diuers wayes. First in time of preaching hee maketh some to sleepe, and them that hee cannot make to sleepe, he causeth them to talke & clatter, and them that hee cannot make to clatter, hee maketh them so dull that they may not vnderstand what the preacher saith, and them that hee cannot beguile by these meanes, hee putteth in them businesse, and causeth them to goe out of the Church.

Loe so many waies the diuell hath to deceiue mankinde, and to let the word of God. Therefore euery prelate & euery preacher behoueth to haue the golden hooke of gods grace against this whistling, by the which grace they may draw sinners out of this world vp to heauen, vnto the which bring vs our Lord Iesus. Amen.

The Historie of The Argument.

Mans soule the daughter of our Saviour is so deere vnto him, that he being careful for the conuersation of hir in state of sincere life, is yet seduced by the suggestion of the flesh, which being a greivous transgressor, is by earnest repentence & amendment of life enforced to bring the said soule againe vnto dutifull obedience towards God & man that thence forwards continuing, shee may attaine vnto the ioyes of euerlasting blessednesse, &c.

The 18 Historie.

There dwelled sometime in Rome a mightie Emperour and a wise named Polemus, - which had no childe saue onely a daughter, whom hee loved so much, that day and night hee ordayned to haue hir garded with armed knights. And aboue these knights hee ordayned a comptrouler well experienced in euery thing for to teach and instruct them how they should doe. Hee ordayned also a steward for to guide his household

household. And when all this was done, on a night as he lay in his bed he thought him that he would go visit this holy land. And then when all thing was ready for his iourney according to his purpose, he called vnto him his steward and sayd. My trusty seruant I purpose now to goe see the holy land, and therefore I leaue my daughter in thy keeping, and also I charge thee that she lacke nothing, but that she haue all manner of ioye and gladnesse that pertaineth to a virgin. Secondly, I leaue in thy keeping five knights that beene hir keepers, and I charge thee & they lack nothing which to them becometh.

Also I leaue to thee my greyhound commaunding that thou nourish and save him as it appertaineth, and if thou fulfill all this that I haue said, thou shalt at my comming againe receiue a great reward. The said & steward. My dere lord in all & I may I shall fulfill your will. When this was said & Emperour toke his iourney toward & citie of Ierusalem, and the steward a long tyme kept well and treuely the Emperours ordinaunce, &

The Historie of

charge enioyned him. But at the last it befell vpon a day that this steward had espied this yong Ladie walking alone in an Orchepard with whose loue hee was sodainly surprisid, wherefore straitway against hir will hee deflowred hir. And when he had committed sinne with hir, hee gaue hir ill language and hated hir more after, then euer hee loued hir before, & droue hir out of the pallaice, wherefore this damosell by this meanes being driuen to necessitie and great poverty, went from doore to doore and begged hir bread. But when the knights that were hir keepers heard of this, they reprobued shamefully the steward of that sinfull dede. Then the steward wared wroth, and for great hate that he had in his hart, hee spoyled the knights of their goods, and droue them from the pallaice. And when they were thus robbed and exiled, some for lack of livings became theues, and some mankillers, which through this incouenience they wrought great harme.

Soone after this, there came tidings that the Emperour was arrived in far lands

rom,

comming homeward. And when the Steward heard this, hee was greatly troubled and moued in himselfe, and thus thinking in himselfe, hee said thus. This may not bee but needes I shall bee accused for my trespasse that I haue committed against the Emperours commandement, hee is my God and mercifull Lord, therefore better it were that I goe & meete him with all honour and humilitie, and accuse my selfe to him, & aske him mercie, than any other should preuent mee & accuse me to my Lord of my treason. When the Steward straight put of all his clothes saue his hosen and his shirt, and tooke three ropes with him in his right hand, and bare feet went and met the Emperour. But when the Emperour had espied him comming a far of in such manner, he wondred greatly. And when the Steward was come so nere that he might speake to the Emperour, he fell downe on his knees and salutes him reuerently. Then said the Emperour, what is befallen thee that thou meetest mee after such a sort, for so much as thou art my Steward, thou shouldest haue met

The Historie of

mée with a great companie of Knights. A my Lord, quoth hée, there is befallen mée an heauie case, for the which it be-
houeth me thus to méete your highnesse. Then sayd the Emperour, what case is that, that is befallen thée. My reuerend Lord, quod he, it behoueth first your highnesse to aske of mée why I bring with mée these threé ropes. Thē said the Emperour, why bearest thou these threé ropes in thy hand. Then answered this wo-
full Steward and sayd. This first cord I bring with mée to bynde my hands and feete so hard, till the blood brast out on euery side, for that I haue well deserved. The second rope I bring with mée to draw mée by a horse taylor vpon the pauement, till that the bones bee bare without flesh, for that shall be due to me for the great treason I haue done against you. The third rope that I haue brought is to hang mée with, vpon an high gallows, so long that the birds light on my head, and on my body, and feede themselves of my flesh, and these things are due to such trespassers and breakers of the law as I am, and therefore my reue-

reuerend Lord haue mercie on mee, for
I dare not knowlege my trespasse till
I be certaine of thy mercie and pittie.

Then said the mperoz, I see in thee great
meekenesse and contrition, therefore tell
forth thy trespasse, and soothly thou shalt
finde mercy and grace. Alas, alas, then
saide hee, I haue defiled thy daughter, &
driven hir out of thy Pallace, and now
in extreamie necessitie shee beggeth hir
bread from doze to doze. I haue also des-
poyled thy knights of all their goods, and
now some of them by meanes they lack
liuings become thæues and robbers, and
some mankillers, and the comptrouler
of the Knights I haue slaine. But I
haue fed thy Grayhound with the best
meate as long as I might, and tyed him
with a chayne, but at the last hee brake
his chayne & went his way, so that now
hee runneth about in the countrey.

When the Emperour heard this, hee
was sore astonied and sayde: Hast thou
desloyned my daughter whom I loued
so well, and also exiled my Knights, and
slayne their comptrowler, and the grey-
hound which I loued best, of whom I

The Historie of

gane the charge is gone also , certes
were it not that I had forgiuen it thee,
and that thou humblest thy selfe so great-
ly, I should put thee to the most vilest
death that could bee thought. Therefore
depart hence forthwith & bring againe
my Daughter, then maist thou marrie
with hir, and if any harme hereafter be-
fall to hir in thy default, then shall I double
thy punishment. Also bring thou againe
my knights, and restore to them theyr
goods, and set them in their state & office
as they were before. And also seeke di-
ligently my greyhound till thou finde
him and than make him fast, so that in
thee hereafter may bee found no default.
And when the steward heard this, hee
bowed with most humble submyssion
downe his head and thanked the Empe-
rour of his great mercy.

And then hee went forth and sought
through all the Empyre so long till hee
had found the Emperours daughter and
the knights, and also the greyhound, and
brought them againe. And after that hee
had got to wife the yong lady with great
honour and ioy, and also restored againe
the

the knights goods. And at the last he ended his life in peace and rest.

The Morall.

This Emperour betokeneth our lord Iesu Christ. His daughter betokeneth the soule of man, made after the similitude of our Lord god. And the v. knights betokeneth the v. wits, armed with the vertue of baptism for the preservation of the soule. The comptroller of y knights is reason which ought to rule the wits. The greyhound is the flesh of man. The steward betokeneth every man to whom god hath given life & soule to keep vnder paine of leeing everlasting lyfe. But a wretched and wicked man remembryng not that is to come, full often corrup- teth and poluteth his soule with sinne, and repelleth hir from hir Pallace of heauen, and than wandzeth thee from doze to doze, that is to say, from sinne to sinne. Hee dyspayled these v. knights of their goods, that is to say, the v. wittes of theirs, or rather gracious vertues, taking awaie the naturall light from theyr eyes, exhorteth them disorderlie, and

The Historie of

and also moving the eares to listen vnto flaunder and backbiting, and so forth of all the other wits, and thus some bee made theues, and some mankillers.

The maister of these v. wits is slaine when so euer man is ruled by will, and not by reason. The Greyhound, that is the flesh, wherein a man deliteth, was fedde, and bound with a chaine of reason, which he breaketh full oft and runneth out, and doth much harme.

The comming againe of this Emperour from the holy land beetokeneth the comming of our Lord Iesu Christ at the day of dome to iudge all mankinde.

Therefore doe wee as the Steward dyd, accuse wee first our selve of our sins least the diuell and the world accuse vs, then it is to late to aske mercy, therefore put of our clothes betime, that is to say, our sinfull life, and take wee three ropes in our hands.

The first rope that should binde our hands and feete, beetokeneth the rope of true repentance which not onely ought to binde our hands & feete, but also both
our

our harts within vs and our outward conuersation in such austeritie of life, & the blood brast out on euery side, that is to say, that sinne might issue and boide it selfe. Here to accordeth Ezechuell saying thus. In quacunq; hora egerit penitentiam peccator saluus erit. When so euer the sinfull man doth repent himselfe hee shall bee saued. The second cord for to draw the trespasser, is acknowledging of our sinnes which should draw vs from the beginning of our life vnto our liues end, by the party reconciliation of our selues to God & man, vnto the time that the flesh bee fallen from the bones that is to say, till the lust of the flesh be turned away by the stones of repentaunce. For in like wise as the stone by nature and kind is hard, right so the way of repentance ought to bee hard. The third rope that should hang the felon, is the rope of amendement of life. For as the scripture saith, There is more ioy in heauen ouer one sinner that turneth vnto the Lord in time, then ouer, &c. Like as the steward brought againe the Emperours daughter. So it

hatho.

The History of

beehoueth vs to seeke about by fruitfull
faith, yea to finde our soule, that wee lost,
and bringing hir againe to the Church,
to rule well our five witts, to feede our
grayhound as we should, and make our
life so cleane and pure, that we fall not
againe to sinne, for feare that it fortune
to vs worse, and that we haue no lea-
sure to aske mercy againe at our neede.
And if we fulfill all this truely vnto our
lives ende, without doubt wee shall ob-
taine everlasting life. To the which our
Lord bring vs all. Amen.

The Argument.

¶ The violating our innocencie in not
immitating the law of God, is heere
described with beeing adiudged after
the flesh, yet by the merites of Christ
our sauiour, wee obtaine our saluation.

The 19 History.

¶ Rome dwelt sometime a mightie
Emperour and a wise, named Edsenne,
which ordained a law for that whosoever
rauished

rauiſhed a mayde, ſhould bee at hir diſcretion wherewith ſhee would put him to death, or that ſhee would take him to hir huſband.

It befell after that a man rauifhed in a night two ſayre maidens, the firſt damoſell which hee rauifhed deſired that he ſhould die, and the ſecond deſired him to hir huſband. The rauiſher was taken & led before the Iudge, that ſhould ſatiſſie both theſe damoſels through his wiſedome and equitie of the cauſe. The firſt damoſell deſireth the death, according to the law. Then ſaid the ſecond, I deſired to haue him my huſband, for like as thou haſt the law for thee, ſo in like caſe I haue it for mee, and neuertheſſe my petition is more better then yours, for it is more charitable, therefore mee thinketh in my reaſon that the Juſtice ſhould giue ſentence in fauour and furdurance of my deſire. Then the Juſtice vnderſtanding the great merite of the ſecond damoſell, gaue iudgement that hee ſhould take hir to his wife, and ſo it was done.

The

The History of

beehoueth vs to seeke about by fruitfull
faith, yea to finde our soule, that wee lost,
and bringing hir againe to the Church,
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The 19 History.

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ravished

rauidhed a mayde, thould bee at hir discretion wherewith shee would put him to death, or that shee would take him to hir husband.

It befell after that a man rauidhed in a night two sayre maidens, the first damosell which hee rauidhed desired that he should die, and the second desired him to hir husband. The rauidher was taken & led before the Iudge, that should satisfie both these damosels through his wiledome and equitie of the cause. The first damosell desireth the death, according to the law. Then said the second, I desired to haue him my husband, for like as thou hast the law for thee, so in like case I haue it for mee, and neuerthelesse my petition is more better then yours, for it is more charitable, therefore mee thinketh in my reason that the Iustice should giue sentence in fauour and funderance of my desire. Then the Iustice vnderstanding the great mercie of the second damosell, gaue iudgement that hee should take hir to his wife, and so it was done.

The

The History of

The Morall.

This Emperour betokeneth our Lord Iesu Christ. The rauisher betokeneth euey sinner, which rauiseth gods mercy as often as he violateth y^e commandments of God by sinne, for the diuell may neuer overcome man but if it bee suffered by will. For saint Austin sayth. Non est peccatum nisi sit voluntarium. It is no sin but if it bee voluntary. The rauisher also is called afoze the Justice when the soule is departed from the body, and anon the first damosell (Innocency) layde against the sinner that hee ought to die euerlastingly by the law of righteousness. But that other mayden (that is Christ his merits) layd for hir how the mercy of God ought to help by hartly repentaunce and acknowledging our sinnes, which is the high way to euerlasting life. Unto the which God bring vs all. Amen.

The Argument.

The

The mother of the childe of grace and of the reprobate, is heere declared which of them shall be saued, and which of them dampned, is not yet reuealed vnto the world, till the day of iudgement.

The 20. History.

Sometime there dwelt in Rome a mighty Emperour and a rich named Lipodius, which tooke to wife a faire virgin & a gentle, the daughter of the king of Alsiria, this yong Lady conceived and bare a childe. And in the byrth of hir sonne shee dyed. And anon after hir decease this Emperour married an other wife, and had by hir a childe also. And immediatly after that these childe were borne, he sent them both into a strange land for to be nourished. Then said the mother of the second childe. My reuerend Lord tenne yeres bee now full expired since I bare my childe, and yet saw I him neuer but once, and that was the first day of his byrth

I.

The History of

byzth. therefore I beseech you my Lord to send for him, that I may once reioyce mee of his sight. Then said the Emperour, I haue another childe by my first wife, and if I send for thy sonne thou must I send for both, and then anone hee sent for them. And when they were come they were of passing stature and well trained, well instructed and passing like in all manner thinges : so as hardly the one might bee knowne from the other, but by the father onely discerned. Then saide the mother of the second childe. A my Lord, tell mee which of these is my sonne, and he called to him his sonne that he begate on his first wife. When the Emperesse heard this, shee gaue all hir care to nourish him, and despised the other childe. When the Emperour saw this hee saide to his wife. Certainly I haue deceiued thee, for him that thou louest so much is not thy son, but that other is thy sonne.

Then set shee all hir care vpon the second, and forsooke the first.

When the Emperour saw this, hee saide. Cruely I haue deceyued thee
with.

without doubt, this is not thy sonne, but one of them two is thy sonne. Then saide the mother. A my Lorde for his loue that dyed for mankind, tell mee without cauellation, which of them is my sonne. The Emperour answered and sayd, certainly I shall not tell you till they come both to mans state, for this reason. First I tolde you that this was your sonne, and him haue you cherished as thy sonne, and forsaken that other, and when I tolde you that this was your sonne, then despised you the first and cherished the second, therefore I will that you bring vp and cherish them both, till that you may haue ioye of them.

When the Empresse heard this she nourished them both a like. And when they were both come to age, the Emperour made a great supper, and beefore all his gesses hee tolde his wife openly which of them was hir childe.

Then reioyced the Empresse greatly and with hir sonne she ended hir life in peace and rest.

The History of

The Morall.

This Emperours sonnes betokeneth those that bee chosen to euerlasting life, and those that bee not chosen. The mother of them is the prouidence of God that nourisheth them both. Therefore our Lord will not that his prouidence should let the world know which be chosen and which be not chosen. For if they knew that, then would they loue the one and hate the other, and so should charitie bee ouerthrowen among vs, and should liue in discord and strife, but trueth at the day of Iudgement shall tell vs which of them shall bee saved, & which of them shall bee dampned. Therefore pray wee in this world that wee may come to the euerlasting feast in heauen. Unto the which God bring vs all. Amen.

The Argument.

The vngodly of this world will take no paynes to liue vertuously, and yet often times are they enriched for the most

most part with the guifts of fortune,
neither carefull of the reward laide vp
for pure vertue in heauen, nor fearing
the torments of hell deputed for the
rich and vicious worldlings.

The 21 History.

Sometime there dwelt in Rome a
noble Emperour named Polenus,
which had threë sonnes whom he loued
much. It befell vpon a day when this
Emperour lay vpon his bed, he bethought
him to which of his sonnes he might giue
his Empire after his decease. Then cal-
led hee to him his threë sonnes and sayd.
Which of you threë that is slowest shall
haue mine Empire after my decease.
The first sonne answered and sayde.
Thine Empire by reason shall be mine:
For I am so slow that if my foote were
in the fire, I had rather it should be bzent
then I to take it out.

Then said the second, I am (quod he)
more apt to the Emprre then thou, for
though there were a rope about my neck
wherewith I should be hanged, and if I

I.iii.

had

The History of

had a sharp sword in my hand for great slouth that I haue, I would not put forth my hand to cut the rope for to saue my life : And when these two brethren had sayd, the third sayd for him thus, I ought to be Emperour before you both, for I passe you in slouth, and that will I proue thus. I lye vpight in my bed, & there droppeth water vpon both mine eyes, & for great slouth that I haue, I moue not my head neyther to the right side of the bed nor to the left side, for sauing of my selfe. When the Emperour heard this, he bequethed the Empryze vnto the youngest sonne as to the slowest of the brethren.

The Morall.

This Emperour betokeneth the diuell, which is lord & father ouer the vngodly in this world, by the first son is vnderstood a man that chanceth into euil company by whom he falleth into misdemeanour and had leuer to be bzent in y^e fire of sin, then depart from them. The second sonne betokeneth him that knoweth

eth

eth himselſe bound with the band of ſire,
 wherewith he is to be hanged on the gale-
 lous of hell, & is ſo ſlouthfull y^e hee will
 not put them away with the lawfull
 ſword of repentance. By the third ſon
 is vnderſtood a man that heareth the
 teaching of the ioyes of heauen & of the
 paines of hell and will not move him-
 ſelfe to the right for loue and deſire of
 reward, nor to the left ſide to forſake his
 finnes for feare of eternall paine. Such
 a man without doubt for his ſloth ſhall
 obtayne the kingdome of hell, from the
 which keepe vs our Lord Ieſus. Amen.

The 22 Hiſtorie.

Alexander the mightie Emperour
 ſometime ruled, which beſieged a ci-
 tie of the King of Egypt with a great
 hoatt, neuertheleſſe this Emperour loſt
 manie mightie knights without any
 hurt of ſtroke. And thus ſeē day to day
 his people dyed ſodenly, whereat this
 Alexander wondred greatly & was full
 ſorrowfull therof in his minde, and anon
 let call afore him the wiſeſt Philoſo-
 phers that might bee found, and prayed
 them to tell him why his people dyed
 I.iii. thus

The History of

thus sodainly without wound. The Philosophers answered and said.

My Lord it is no wonder, for vpon the walles of that Castell within the Citie is a Cocatrice, through whose sight your men dye, for they are infected with the venime that commeth of his eyen, and therebpon they dye.

Then this Alexander asketh if there were anie remedie against y Cocatrice. The Philosophers answered and said. My Lord, there is good remedie, which is this, please it you to set vp a large myrrour of clere glasse ouer against this Cocatrice, betwene your hoast and the wall of the citie, and when the Cocatrice beholdeth himselfe in the mirrour, the deadly nature of this venomous sight shall returne againe to himselfe, & thus hee shall die, and your men shall be saued. The Emperour wrought by the counsell of the Philosophers, and let set vp straight a large myrrour of glasse, & thus was the Cocatrice slaine, and the Emperour with his hoast made an assault to the Citie, and obtained the victory.

The

The Morall.

This Emperour may be called euery Christian man which ought to gather an hoast of vertues, for without vertue there may no man fight ghostly.

The Citie against whom yee shall fight is the world, wherein there is an high Castell, that is to say, banitie of vanities. Vanitas vanitatum. And all banitie, in this banitie standeth the Cocatrice that is to say, pride of life, desire of the eyes, and lust of the flesh, wherefore this pride infecteth so many, that they die at the last everlastingly. Therefore y^e greatest remedy against this pride, is the consideration of our uncleannesse, how wee came naked into this world, & if it be asked why a man is proud, certainly it may bee answered thus, for default of robbing himselfe wth vertues, what shall we do when wee die thus ghostly but set bp a pure mirrour of conscience, and by that conscience we may consider our will & our brittilnes as in a glasse, where thou maist see thy owne default, & if wee doe

A. b. thus

The Historie of

thus without doubt the Cocatrice, that is pride of lyfe, desire of the eyes, and lust of the flesh, we shall vtterly destroy and obtaine the victorie of this worldly Citie, and then bee wee sure to win euerlasting lyfe, vnto the which God bring both you and mee. Amen.

The Argument.

The soule of man beeing occupied in the body with the flesh, she seeketh by sinister meanes to ouerthrow the soule with hir vncleane lusts, after the world, where though the soule for a time suffereth shipwracke of worldly felicitie, yet the Lyon of the tribe of Iuda is of power, not onely to comfort him in necessitie, but also to reuenge his iniury, & make him to repossesse with his former estate a more firmer euerlasting felicitie in the world to come.

The 14. Historie.

A Mightie Emperour sometime ruled the Romaines, named Archelaus, the which in his old age espoused

espoused a fayre young Lady, whom a young knight loued, & had to doe with hir as oft as him list.

It befell on a night that this Emperour beethought him in his bed to visit the citie Ierusalem, wherefoze without any moze delay he ordayned al thing necessary to his iourney, and toke his leaue of the Empresse and of the states of the Empire, and went towards the sayd Citie.

When the Empresse heard this, shee toke the maister of the ship and sayd: If thou wilt consent to mee & bee true, aske of me what thou wilt & thou shalt haue it. The maister of the shippe was corrupt with couetousenesse and said. O my déere Lady, what so euer you will commaund mee I shall without fayle fulfill it, so that yee will reward mee for my labour. Then sayde the Empresse, as thou doe ought for mee I shall giue thee what thee list to haue, so that thou wilt sweare to bee true to mee & keepe my counsaile.

The maister of the ship anone made his oath to bee true to hir.

Then

The Historie of

Then saide the Empresse. My Lord goeth with you in your ship, therefore when hée is in the midst of the sea, cast him out that hée may bée drowned, and yee shall obtaine your reward without any withsaying.

Then the maister of the ship sware a great oath and saide. By the great God Iubiter after hée commeth once within my ship. yee shall neuer see him more. Then the lady paide him as much gold as hée would haue, & forth he went to his ship.

And within short time after the Emperour tooke his ship, and when he was in the middelt of the sea; the maister of that ship tooke the Emperour and threwo him ouer boord into the sea.

Then the master returned againe and tolde the Empresse that the Emperour was cast into the sea, whereof shée was full glad.

This Emperour that was thus cast into y sea had learned in his youth to swim, and swam forth till hée saw an Iland in the sea, but euer in his swimming when hée was faint & like to haue bane drowned

drowned, hee prayed to God to bee his help, and wept sore, till at the last hee came into a little Iland wherein was nothing but Lyons and Libberds and diuers other beasts that swam thether from other lands.

When this Emperour had taken land in that yle, he spied a yong Lyon fighting with an olde Libbard, and the Lion was almost ouercome. The Emperour had great compassion on the Lion and drew out his sword and slew the Libbard. The Lyon euen from y time forth followed the Emperour, & would not leaue him for nothing, but euery day the pray that this Lion toke he brought and laid it before the Emperours feete, and anone the emperour smote fire on the flint stone, and boyled the body in the skinne, and thus was he fedde long time, till at the last hee walked to the Sea strand, where hee saw a ship come sayling by, and anon with an high voice hee cryed. And when the shipmen heard the voice, they wondered what it might bee, wherefore they sayled toward him, and when they were come to him hee said

The History of

sayde good friendes take mee with you,
and I shall pay you a good freight.

And anone they tooke him into their
ship, and the Lyon followed him swim-
ming in the Sea after the shippe: And
when the Lyon was in point to haue
bene drowned, the shipmen had pittie on
him and tooke him into the shippe. And
when the Emperour came to land hee
paid his freight, and when he had paid
them he went forth till hee came nere
his owne pallaice, wher he heard trum-
pets and Claryons, with all manner of
other minstrellie, and as hee harkened
what it might bee, there came from the
pallayce a Squire towarde him that
was of his knowledge, but the Squire
knew not him, to whom the Empe-
rour saide thus. Good friend I praye
thee tell mee what melody is this that
I heare. The Squire answered and
saide. The Emperesse is married this
day, and there bee all the states of the
Empyre at hir feast, and therefore they
make such melody to make hir gesses
merry.

Then sayde the Emperour to the
Squire

squire, where is hir husband that was the Emperour before. The squire saide that hee was gone to the holy land, and was drowned by the way in the Sea. Then sayd the Emperour, I pray thee sir that thou wouldest doe my errand to the emperesse & to the Lord that would bee hir Husband, that I may come in to the Pallayce and shew theyr maiesties some disport with my Lion.

The Squire granted to doe his errande, and went in and tolde the Lord and the Lady. that at the gate was a goodly olde man that desired to come in and play with his Lion afore you.

Then saide the new wedded Lord, bring him in, and if hee bee worthy percase hee might gette his meate for his play.

When the Emperour with his Lion was brought in, the Lyon anone without any comfourt or setting on, ranne vppon the young knight that was newly married and slew him, and when hee had so done, he ran vpon the Emperesse and deuoured hir to the hard bones before all the Lords of the Empire. And when the

The History of

the states saw this, they were greatly agast and began to flie. But the Emperour with his faire speech comforted them and said. Lo this is the vengeance of god for this is my wife that hath bled aduoutry long time with this knight that lyeth here dead, and shee practised my death with the maister of the ship, and here vpon the maister threw mee into the Sea, but God saued mee from the death, and because I holp once the Lion at a need, hee forsooke mee neuer sith, and now as yee see all when I come into my Pallayce without any comfort of mee, hee hath slaine both the adulterers, and therefore vnderstand yee for trueth that I am your Lord the Emperour.

Anone when they heard this, they lift vp theyr eyes and behelde him, and at the last they knew him for their Lord, wherefore they were greatly reioysed and praised God for that miracle, which had saued their Lord and Emperour. And they liued after in rest and peace.

The Morall.

By

By this Emperour we may vnderstand euery Christian man that purposeth to visit the Citie of Hierusalem, that is to say, to get euerlasting life through fruitfull faith. But his wife, that is, the wretched flesh murmureth against the soule, and loueth better an adulterer, that is, deadly sinne, then hir husband. This emperour went into the ship, taking his iourney toward the Citie of Hierusalem that is to say, he went to the Church of God, which is the way to God. But the wife that is to say fleshly man, accused him to the maister of the ship, y is to say to the prelates of the church, for great rewards, which oftentimes blindeth the sight of many Iustices, where through, many perfect men be cast out of the ship into the sea to be drowned, that is to say out of the Church, into the sea of this world. But what shall hee doe then, that is thus cast to bee troubled in this world, certainly this hee ought to doe, let him learne to swimme, that is to say, lette him put all his hope in God, and then by his grace hee shall come to an Island, that is to say, the religion of
h.
heart,

The Historie of

hart, and that he shall loue ener the better to keepe himselfe out of this world, and therefore saith saint Iames thus. A cleane religion & vndefiled is a precious thing in the sight of God. And hee that is in this religion shall finde a Lion whom he behoueth to haue against the diuell. This Lion is our Lord Iesus Christ, that came of the tribe of Iuda, which fighteth ener against the diuell, and if a man haue holpen this Lion at that time trust well then that he will not forsake him, but bee with him in all his neede, according to the psalmist, saying thus : Cum ipso sum in tribulatione. I am with him in trouble. By this Lyon thou maist take thy wise, that is to say, the flesh, with repentance and slay the sin, & then without doubt thou shalt obtayne the empire of heauen. Vnto the which bring vs our Lord Iesus. Amen.

The Argument.

The soule of man espoused to Christ in baptism, yet dieth by meanes of sin, leauing

uing behind hir son called reason, or rather the word of God, which leadeth the disease of man hir sinfull father, & beeing sent for to cure the maladie of hir step-mother, will, reluteth to administrate ghostlie comfort vnto hir.

The 24 Historie.

Sometime in Rome bare stay a mightie Emperour named Gorgonie, which had married a curteous Lady & a faire, to his wife. This young Lady in due processe of time conceived & bare a son, a faire childe & an amiable. When this childe was ten yere old, his mother the Emperesse died.

And anone after the Emperour married another wife. The second wife loued in no wise the Emperours sonne, but dyd him all the shame and reproach that she might. When the Emperour perceiued this, willing to please his wife, exiled his sonne out of his Empire. And when this childe was exiled, hee went and studied Physicke, so that within short time hee

B.ii.

was

The Historie of)

was a subtile and cunning Physitian. It befell sone after the Emperour his father sickned, & was almost dead, wherefore when he heard that his sonne was such a Physitian, hee sent for him by letters praying him that he would come to him without any delay. And then the sonne willing to obey and fulfill his fathers commandement, in all hast came vnto him. And when he had seene his father, and felt his pulses and his beynes, all the sicknesse he had was sone healed with his medicines from all manner of dangers.

Sone after that, the Empresse his step-mother began to waxe sicke, and many phisitions said that shee would die. And when the Emperour heard this, he prayed his sonne to help hir of hir sicknesse, Then said his sonne, certainly father, I will lay no hand on hir. Than the Emperour began to waxe wroth & said. If thou wilt not obey my commandement, thou shalt henceforth depart my empire. His sonne answered and sayde : If yee do so (deere father) yee do vnrightfully, for well you know, that you exiled mee,
out

out of your Empire through his suggestion, & mine absence was cause of your sorrow and sickness, and in lykelike my presence is cause of his sickness, and therefore I will not meddle with him, & also I will vse no more medicines, for oftentimes physicians are deceiued, and therefore I dare not lay hand on him, least men would say, (if it fortuneth him to dye) that I were the cause thereof. Then saide this Emperour: Shee hath the same sickness that I had.

His sonne answered and said, though she hath the same sickness, neuerthelesse yee bee not both of one complexion. For whatsoeuer I did to you, yee helde you content, and when yee saw mee come within the Pallace, yee reioyced of my comming, and greatly were eased to see him that yee begat.

But when my stepmother saw mee, shee swelled for anger, and toke cosie at his hart, and therefore if I should speake to him, his sorrows would encrease, and if I should touch him, shee would bee from him selfe. And also a Physician profiteth naught, but whereas the sicke patient

The Historie of
delighteth in him.

And when the Emperours sonne had
sayd his minde, he escaped and went his
way.

The Morall.

This Emperour becometh euerie
Christian man which is wedded to
Christ, in the Baptisme of regeneration.
For then the soule is made the Spouse
of Christ, on whom man getteth a son,
that is, reason. But this wife, that is to
say, Christendome dyeth, when so euer a
man lyeth in deadly sinne, and after hir
a man matcheth himselfe with a bitter
woman, a stepdame, that is to say, wick-
ednesse, as often times as he is ruled by
will, & not by reason, wherefore a man
that lyueth by fleshly lust, oftentimes
exileth reason, and then anon the soule
waxed sick, for the absence of reason is
the cause of the sicknesse of the soule. For
when gods word is working in the re-
sonable soule, as a good and ghostly Phi-
sician, she recouereth health vnto the sick
soule.

But

But when the stepmother wareth sicke, that is to say, when sorrow will wareth sicke, then is the flesh kept in awe by repentance. And therefore Studie we to keepe in awe our flesh so by repentance, that we may come to everlasting ioy. Amen.

The Argument.

Iesus Christ the sonne of God, ought to be cherished and fostered in our hearts by sayth and fruitfull good life. Which is taken from vs when wee are vnthanckfull vnto him, in Gods graces. Wherefore the Preachers of Gods woord as good Phisicians, are comfortably sent vnto vs for the admonishment of vs in perseuerance to amendement of life, and constancie in Christian merits, so harbour him in our hearts, as hee may thereby bestow on vs the promotion of heavenly blisse everlasting.

The Historie of

The 25. History.

Sometime dwelt in Rome a mighty Emperour named Folenus, who had taken to wife the kings daughter of Germany, a faire Lady and a courtious, which within short time conceived and bare a Sonne. When this childe was borne, the states of the Empyze came to the Emperour, and euery one of them besought the Emperour to nourish his sonne. The Emperour answered and said. To morrow shall bee a tourney, and there shall yee all bee, and which of you doth best, and obtaineth the victory, shall haue the keeping of my sonne.

And if hee traine him vp well, I shall promote him to great dignitie & honour. And if hee doe the contrary, hee shall die the foulest death that can bee thought.

Then saide they, Deere Lord, all this pleaseeth vs well.

On the morrow when euery man was come to the tourney, the states iusted & helde tourney with great valiaunce a long time, till at the last there came a worthe

woꝛthie Knight named Iofias, that so
couragiously bare himselfe amongst the,
that he obtained the victory. And imme-
diatly after the tourney was all done,
this Iofias, tooke the childe and led him
foꝛth with him. And because this Em-
perours sonne should bee receiued in his
countrie he sent befoꝛe to his castell and
commaunded his officers that it should
be royally pꝛouided foꝛ, & pꝛepared both
without and within, and that the childes
lodging should be in the midst of the ca-
stle, and also that the seauen Sciences
should bee pourtraied about the childes
bed, that when the child waked out of his
sleepe, he might lie in his bed and behold
the same. This knight had a fruitfull &
a wholesome well by the Childes beds
side, wherein he vsed to bath himselfe and
the Knights wife bare the key of this
well, and there was a window wherat
the Sunne might comfortably shine
vpon him. It fortunied vpon a day the
Lady that kept the key, left the win-
dow open through negligence.

Which beeing so done, there came
a Beare and saw the Window open.

B.v.

and

The Historie of

and went to the Well, and bathed him therein, of whose bathing the Well savoured after for the great heate which was that time in y^e chased beare, wherefore who so ever dranke thereof wared Leperous within short time. And so it fortun'd within a little space, that by means of vsing y^e same water, the Lord, the Ladie, and all they^r household were Lepers, & notwithstanding it appeared not sodenly. And in the meane time there came a great Eagle in at the window where the Emperours sonne lay, and bare the childe away out of his cradell. And when the knight perceiued this, he wept bitterly and sayd. Alas, alas and woe to mee, wretched creature, that euer I was borne, what shall I do, for now I am the sonne of death, for I am become a lothsome leper, and so is my wyfe and all my household. And while hee was thus mourning, there came to him a Whisition and sayd to him. Sir, if y^ee will do after my counsaile, y^ee shall not repent you. First it behoueth you and your wife, and all your household to be letten blood, and after that to be bathed

thed and washed cleane. And then shall
I lay to my medicine. And when ye are
whole, then shall you and your household
walke to the mountaines, and seeke the
Emperours son, for the Eagle hath let him
fall in some place. The knight wrought
all things by the counsaile of this Phi-
sition, and incontinent after was letten
blood and receiued the medicine, and
then he was all whole and his wife and
all his household, wherefore hee tooke his
horse, accompanied with thre Squires,
and rod forth to seeke the childe. And at
the last hee found him whole and sound
lying in a valey, whereat hee greatly
reioyced. And for the great ioy and
gladnesse that was in him for finding
the Emperours sonne hee led the childe
whom to his father. And when the Em-
perour saw his sonne in good health, he
was right glad, wherefore hee promo-
ted him to great worship, and so after
that long time liued he there in heauen-
ly state, and at the last hee ended his life
in peace and rest.

The Historie of The Morall.

This Emperour betokeneth the father of heauen, his son betokeneth our Lord Iesus Christ, whom many men desired to nourish, at such time as they receiued the sacrament of his death and passion.

Hee nourisheth him that best iusteth with the diuell, and ouercommeth him through godlie life. This Knight that took this childe with him, betokeneth a good christian man that euermore absteineth truly from doing euill, & laboureth continually to doe good to all men. Therefore doe we as the knight did, send wee befoze our messengers to prepare & make cleane the Castell of our hearts, from all spots of sin by fruitfull sayth, and so shall the Childe Iesus rest and light in the midst of our hart.

The well betokeneth mercie, which ought to be next our Lord. For whosoever is without mercie & truth may not nourish that blessed childe Iesu. But it hapneth oft that the knights wife (that is the flesh of man) beareth the key of mercie, and oft leaueth that well open,
and

and then commeth the Beare) that is the diuell, and leaueth the loathsome filth in the well of mercy, & who that tasteth thereof shall bee infected with leprosie of sin. The window wherein the Sun shineth, is the grace of the Holy Ghost, by whom men liue & are comforted ghostly. By this window the Eagle commeth in, that is to say, the people of almighty God, and tooke away the childe Jesus from the heart of man, and then man hath great cause to weepe, but what shall wee doe when the Childe is gone, but send for a subtile phisition that is to say, a discret minister of the word of God which shall giue him counsaile to let him blood & all his household, that is to say, to put out sin through acknowledging thereof, and reconciking himselfe with earnest repentaunce vnto his heauenly Father.

Then must hee bath himselfe with teares of contrition, and Compunction of heart, and after that take the medicine of amendement of life, and so liue pure and cleane from all manner of sin, and when hee hath done this, hee must
leape

The History of

leape on the palfrey of good perseuerance from euill, and ride forth with his three squires, that is to say, fasting from euill, prayer vnto God, and well deserued towards man, and then without doubt, he shall finde the childe Iesus in the valey of humilitie, and not on a hill, that is to say pride. And if hee doe thus, doubtlesse he shall haue might and power to nourish that blessed childe Iesus, for whose nourishing, the father of heauen shall promote him vnto euerlasting ioy. Vnto the which ioy, God bring vs all. Amen.

The Argument.

¶ Christ the king of euerlasting glory hath proclaimed mutuall ioy and blisse, in heauen, as well to the poore as to the rich. But the rich oft times coueting all, looseth that prerogatiue which the poore in hart enioy by the prouidence of God. Yet as hee is righteous God, he ordaineth both for the rich & the poore, in such sort, that if they will, they may together ioyfully bee satisfied with the fruition of his abundant

dant graces.

The 28 History.

Sometime dwelt in Rome a mightie Emperour named Fulgencius, which gouerned his people nobly, and loued them so much, that he made to proclaim throughout all Nations, who so euer would come to him rich and poore at a certaine day, should haue their petitions, whatsoeuer it were.

When the mighty men heard this they were glad, and came at the day assigned, & euery man put forth theyr petitions vnto the Emperour, and immediately their petitions were granted & fulfilled, insomuch that a great part of the reuenues of the Emprye was distributed among them. Then euery man was ioyfull, and went home againe and tooke season of such lands and Castels as the Emperour had giuen them.

Straight way after, the poore men in the Emperours dominions, gathered them together and said. A common
cry

The History of

cry was made, that all men both poore and rich, should come to the Emperours pallaice, & there they should haue what soeuer they asked. The rich men haue ben there lately, and obtained their petitions. Therefore goe wee now and try if wee may obtaine any good of the Emperour. The counsaile was approbate & allowed among them all, wherefore they went forth till they came to the Emperours pallaice and there they put forth their petitions according to the Emperours proclamation.

When the Emperour had heard them hee sayd to them. Dære friends, I haue heard all your petitions, and it is truth that my proclamation was that euery man indifferently should come and haue their petitions, but the rich and mightie men haue ben here before you, to whom I haue giuen all that I had, saue onely the roialtie of my Lordship. and so haue I nothing left to giue you, whereat the poore men pitteously replied. Ah good and gracious soueraigne. haue compassion on vs. & let vs not goe hence empty away, for we know well, y^t it is our owne default. y^t

wee

Wee came not rather with these other rich and mightie men, but sith it is so, wee aske your grace that wee may obtaine somewhat by the which wee may liue. Then sayde the Emperour. Good friends though I haue giuen most of my lands, rents, tenements, and Castles to the rich men that came before you.

Neuerthelesse I haue kept still in mine owne hands the Soueraigntie and dominion ouer them, and that I doe giue to you, and so shall they bee your seruants, and be obedient to you all. And when the poore men heard this, greatlie hereat reioysing, kneeled downe to the Emperour and thanked him saying. Lo though wee come late, yet wee bee made Lords ouer all these other. And with this they tooke their leaue & went home againe. But when the rich & the mighty men heard that, they were greatly moued and ordained a common parliament among them selues. And thus it was spoken among them. Alas, alas, how may we serue them that sometime were but peasants and our subiects in all manner things, and now they bee made

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Lords

The History of

Lords ouer vs. Therefore goe wee all
with one assent to the emperour & pray
him of remedy. When this was sayd,
theyr counsell was commended, and
forthwith they went to the Emperour
and said to him. Reuerend Lord what
may this be, those that were our ser-
uants be our lords, we beseech you make
ly that it may not be so.

Then said the Emperour. Good friendes
I doe you no wrong, for my crye was
common, that whatsoever you asked
of mee you should obtaine your petition,
and ye asked nothing of mee but lands,
rents and honours, and all that haue
I graunted you at your owne will, in
so much that I kept nothing for my
selfe, and each of you were well content
at your away going, & after that came
simple and poore men, and asked of mee
some goods according to my proclama-
tion, and I had nothing to giue them,
onely the Soueraigntie and Dominion
ouer you, which I kept in my hands,
and when the poore men so cryed on
mee, I had nothing to giue them, saue
onely

onely the authoritie ouer you, and therefore ye should not blame me, for that ye asked ye had. Then said they. A good and gracious Lord, we pray you effectuously of your counsaile in this case, and of your helpe. The Emperour answered and said, Sirs, if ye will worke after me, I shall giue you good and profitable counsaile. Then saide they, wee be ready to fulfill whatsoeuer you say to vs for our profit. Then said the Emperour. My good friends, ye haue of me both lands and tenements, with other moneable goods, and that great plenty, the which by my counsaile ye shall depart with to the poore men, that they may graunt you the soueraignty and dominion which they haue. And anone these rich men gladly granted to this, and departed all their good among the poore men, and than they gaue them againe the authoritie ouer them, like as they had of the rich men. And thus were they both content, and the Emperour was greatly commended of all the people, because hee accorded both the partes so wisely.

The History of

The Morall.

By this Emperour is vnderstood our Lord Iesu Christ, which made a proclamation by his Prophets, Patriarks, Apostles and Preachers, that euery man both poore and rich should come & aske euerlasting ioy, and without doubt they shall obtaine their petition. But the rich and mighty men asked none other thing but worldly honour & transitory riches, for this world shall passe & all the couetousnesse thereof, wherefore he gaue them so much of worldly goods, that he had nothing left of himselfe, according to the Scripture. The birds of heauen haue neests, and the Foxes in the earth haue caines, but the son of God hath nothing in the earth where he may put his head. The poore men bee such as bee meeke in hart. Of the which poore men speaketh our Lord saying. Blessed be the poore in heart, for the Kingdome of heauen is theirs.

And if it should seme that they haue
soueraintie

soueraintie in Heauen aboue mightie men of this world therefore these rich men ought to depart their temporall riches with poore men, according to the scripture, saying thus. Giue yee almes, and all things shalbe cleane to you. And thus may yee attaine vnto the Kingdome of heauen, vnto the which I beseech almightie God to bring vs all. Amen.

The Argument.

The Emperour of eternall glorie Christ hath two daughters, the one fayre the other foule, the faire Daughter is this world, and the pleasure thereof: the foule is pouertie & trouble. The fayre daughter is desired of many, the foule Daughter of few, who so loueth the world setteth not by god nor heauenly things, but by the vanities of this world, who so loueth God & heauenly things will suffer in Christ all persecution and trouble for the obtayning thereof, dispising the world & all that therein is.

The 27 History.

L.iii.

Some

The History of

Sometime in Rome dwelt a mightie Emperour named Domitian, which had two Daughters, the one of them was passing fayre, but the other foule and euill fauored, wherefore hee let cry throughtout all his Emprye, that what man would haue his fayre daughter to wyfe, should haue nothing with hir but hir beautifull and comely personage.

And who so would marry his foule daughter should haue all his empire after his death. And when the proclamation was made, there came many Lords that desired to marry his faire daughter. To whom the Emperour answered thus. Sirs quod hee, yee wot not what yee desire, right well ye know that if yee marry hir, yee shall haue nothing with hir but hir beautifull and comely personage, and farthermore if I giue hir to one of you and not to an other, then will yee strue for hir, therefore if yee will needes haue hir and forsake my foule daughter, it shall bee houe you first to Iust for hir, and he that winneth hir, shall wed hir.

Then

Then the nobles & states of the Empire greatly reioysed, and anone onely for loue of the beautifull damsell they would iust and also fight, wherefore they set a day of battaile, and many worthy men were slaine on both sides, neuerthelesse one obtayned the chiefe victoꝝ, and espoused that fayre Lady.

The second daughter which was soule and euill fauoured, seeing hir sister so bestowed with great solempnitie, mourned and wept dayly, therfore the Emperour hir father came to hir and sayd.

Deere daughter why mournest thou thus. Alas deere father, quod shee, it is no wonder though I mourne, seeing my sister is married with great honour and gladnesse, and euery man is ioyfull of hir, and no man loueth my company, and therefore deere father, what I may best doe, soothly I wot not. Then said the Emperour. O my deere Daughter, all that is mine is thine, and it is not vnknotone to you that he which marrieth thy sister had nothing to hir but hir beautifull corps, & therefore I shall proclaim in mine own person through all my empire,

L.iii.

that

The History of

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L.iii. that

The History of

that what man marryeth thee, I shall make him assurance by letter patent of all mine Empire after my death. Then this yong Lady though shee was foule and euill fauored, neuerthelesse shee reioyced in the promise of hir father, immediatlie after the proclamation was made, there came a yong knight and a gentell which espoused the lady, and after the death of the Emperoz sealed vp on all the Empire into his iurisdiction and was crowned Emperour and shee Empresse.

The Morall.

This Emperour betokeneth our Lord Iesu Christ which hath two daughters the one faire and the other foule.

The faire daughter betokeneth this world, which is full sayre and delectable to many men. The other foule, betokeneth pouertie and trouble, whom few men desire to marrie with.

Neuerthelesse a common cry is made by the holy scripture, that who so would haue his faire daughter, that is the world should

should haue nothing with hir but hir fayzenesse, that is to say, the worldly vanities which fade and fall away lyke as the beautie of man.

But who that will marry the foule daughter, that is to say, voluntarilie receiueth pouertie and trouble for gods loue, without doubt hee shall obtayne the Empire of heauen, according to the Scripture, saying. Yee that haue forsaken all things for my loue to follow mee, shall haue everlasting life.

Many noble and worthie men haue fustled for the fayre Daughter, that is to say, haue foughten both by Sea and by Land for this world for couetise of worldly riches, and at the last there bee manie slayne, for there is nothing here but pride of lyfe, couetousnesse of the eyes, and of the flesh, where through these greuous sinnes, all the world is put to great mischief.

But hee that marrieth the faire daughter, that is to say, the world, is hee that setteth all his affection and desire in the wretchednesse of this world, & will not for any thing forsake this world, lyke a
 L. b. wretch

The Historie of

wretch and conetous man. But he that marryeth the foule Daughter, is a good Christian man, which for the love of the Kingdoms of Heauen forsaketh all this world, and not onely doth thus, but also despiseth himselfe, bodylie obeying vnto his soueraines in all thing. Such a man certainly shall obtaine the Empyre of Heauen. Vnto the which Iesu Christ bring vs all. Amen.

The Argument.

Deuotion, prayer, and thankes giuing vnto God for his gifts, is a sound Musick delectable in the eares of God. Wee are warned not after our first offending, to returne to our vomit with the dog, no, rather let vs bath our foules in the well of sorowfull and hartie repentance and perceiuraunce of good lyfe, that wee may liue with Christ in euerlasting ioy and blisse.

The 28 History.

Home

Sometime in Rome dwelt a wight-
tie Emperour named Andromick,
which aboue all things loued the harmo-
ny of Musick. This Emperour had with
in his Castell a well of such vertue, that
whosoener were dronke by drinking, the
water thereof should incontinent make
him fresh againe, and deliuered from all
kinde of dronkenesse. There was also
dwelling in this Emperours Court a
knight named Ydrony, whom the Empe-
roꝝ loued much, but often times hee was
dronken, which vice the Emperour hated
aboue all things. And when this knight
perceined himselfe dronken, then would
hee goe to the well & drink of that water
and refresh himselfe, so that whatsoeuer
the Emperour sayd to him he would an-
swere him so reasonable, that no dron-
kenesse might bee seene in him, and for
his witty answer hee was greatly bee-
loued of the Emperour. Nevertheless
his fellows of the Court enuied him
much, and imagined among themselues
how they might withdraw the Empe-
rours loue from him.

The Historie of

It fortuned on a day that this Emperour went to the Forrest and heard a Nightingale sing so merely, that often times after hee would rise earely in the morning, & sometimes from his meate, and walke to the wood for to heare the sweetnesse of hir song, wherefore many of his men sayd among themselves.

Our Lord delighteth so much in the Nightingales song, that hee rekeneth little of our profit, in so much that thorough two things his loue is withdrawne from vs that is to say, by Ydrony the Knight, and by the sweet song of the Nightingale.

Then sayd the olde Knight that was among them. Sirs quod hee, if yee will doe by my counsell, I shall deliuer you of the knight Ydrony, and of the Nightingale without hurt or death.

They sware and sayde, what so euer yee bid vs doe, wee shall strayght way fulfill with all our heart. When this night heard this, within a while after it chaced he espyed this Ydrony drunken, wherefore, hee locked fast y well, and
as

as this knight Ydrony came to refresh himselfe, hee found the well fast locked.

The Emperour had a great matter to treat of, wherefore in hast hee sent for this knight, because of his great wisdom to haue his counsell. And when hee came before the Emperour hee was so drunken that he might not once moue his tongue, neyther had witte, reason, nor vnderstanding to answer the Emperour to his matter.

But when the Emperour saw this, hee was greatly grieved, for so much as hee hated that vice, wherefore hee commanded anone that from that day forth hee should no more be seene within his land, vpon paine of death.

This hearing his foes, were very glad and sayd vnto the old knight. Now wee be deliuered of this knight Ydrony, there is no more to doe, but that wee might find the way to be deliuered of the Nightingale, in which the Emperour delighteth so much.

Then said this old knight, your eares shall heare, and your eyes shall see, that this Nightingale shall be destroyed in
short

The History of

short time. Not long after this olde knight espied that the Nightingale used to sit vpon the tree euen aboue the foresaid well. whereas hir make came & coupled with hir, neuerthelesse in the absence of hir make shee toke oftentimes an other make and coupled with hir, when shee had thus done, then would she descend to the well to bath hir selfe, that when hir make came, he should feele no sauiour ne euill odeur of y she had done. When the knight had seene this, on a tyme hee locked the well, and when the Nightingale would haue descended to bath hir selfe after the coupling with the other make, shee found the well closed, wherfore she flew vp into the tree againe and mourned sore in hir maner, and left hir sweet song. When came hir make and saw that shee had done against hir nature, he returned againe & in short time brought a great multitude of Nightingales which slew his make, & tare hir all to peeces.

And thus was the wise knight put away and the Nightingale slaine, and the Emperour put from his pleasure,
and

and solace such as he was wont to haue.

The Morall.

This Emperour betokeneth our Lord Iesu Christ which loneth greatly the song of deuotion, for when we pray, we speake with God, and when we reade, God speaketh vnto us. The well that was in the pallaice, betokeneth acknowledging of our sinnes to God, therefore if any man bee drunken with sinne, let him drinke of the well of acknowledging his sinnes, without doubt hee shall bee safe. This Ydrony betokeneth euery man that wilfully returneth againe to sinne after his acknowledged sinne, like as a dogge that maketh a vomit and casteth vp the meate that he hath eaten before, and afterward when he is hungry, cometh and eateth it againe. Neuerthelesse if a man that hath sinned thus will drinke of the wel of acknowledging his sinne, he shall receiue his ghostly strength. The nightingale that sat on the tree, betokeneth the soule that sitteth on þe tree

The history of

tree of holy doctrine. And his song be-
keneth the soule that sitteth on the tree
in deuout prayers to G O D. But this
soule doth commit euill as often times
as shee consenteth to sinne. Neuerthe-
lesse if she runne to the well of acknow-
ledged sinne, and bath hir with the wa-
ter of contricion, God shall loue hir.

But his foes that bee the fiends of hell.
seeing this that God is so mercifull, they
stoppe the well of acknowledgement of
sinne, that is to say, they would with-
draw vs frō duetifull acknowledgement
and from due reconciliation of our selues
betwene vs and God, and betwene vs
and man, without shame and dread of
repentaunce, not to declare our sinnes.
And thus haue manie exiled and put to
death euerlasting. And therefore study
wee to bathe our lyfe in the well of ac-
knowledging of sinnes with the water
of contricion, and then may we be sure
to come to euerlasting lyfe. Unto the
which God bring vs all. Amen.

The Argument.

The

¶ The soule of euery good Christian man, hath to prepaare him armed vertues to withstand assaults of the diuell, we are heere put in minde of our deliuerance out of thraldome by the precious bloud shedding of Iesus Christ, which is a terror to all the hags of hell, not to dare to assault vs, so long as we liue firme in Christes faith, and beleue in him, the bulwarke of our saluation.

The 29. Historie.

In Rome there dwelt sometime a mightie Emperour named Darnes, which had a mightie strong Citie and exceeding strongly walled about, and a Bell hanging in the middelt of the Citie, and when so euer this Emperour went to battaile with out the Cittie, this Bell should bee rounge, but there should no man ring the Bell but a
 D. virgin

The Historie of

virgin. Within short time after it bée
fell that Dragons, Serpents, and ma-
ny other venemous beastes empoisoned
much people, so that the Citie was al-
most destroyed, wherefore the states of
the Citie went with one assent to the
Emperour and saide, Lord what shall
wée doe, loe, our goods and our Citie is
almost destroyed, and you and wée be in
perill to perish, through these fell beastes
that consume vs. therefore take wée good
counsaile, or else we are but lost.

Then saide the Emperour, what say
you is best to bée done in this matter,
and how may wée best bée defended.

Then answered one of the wisest and
sayde. By Lord, heare my counsaile, and
dooe thereafter, and yee shall not fore-
thinke it, ye haue (quod he) in your place
a Lyon, and set vp a peece of timber
for the purpose, and therebpon let the
Lion be nailed and made fast. and when
other venemous beastes see him thus v-
sed and dealt withall, they will dread,
and so shall they forsake this Citie, and
wée shall bée in rest and ease. Then said
the Emperour, it pleaseth me well that
hée

hee bee hanged in sauing of you. Then took they the Lion & vsed him in maner as aforesaid. And when the other Lions and venemous dragons came toward the Citie and saw the Lyon thus hanging, they fled away for dread, and durst come no nearer.

The Morall.

This Emperour betokeneth the Father of Heauen, the Citie well walled with the bell in the midst, betokeneth the soule walled about with vertues. This bell betokeneth a cleane conscience that warneth a man to battaile, when hee should fight against the diuell that he might arme himselfe before with vertues. The virgin that should ring this bell is reason, the which as a virgin enclineth all vnto rightfull cleanness. The venemous dragon that beareth the fire, betokeneth the flesh of man which bereth fire of gluttony & lechery the which brent Adam our foresather, when hee ate of the forbidden Apple. The venemous beastes that poysoned the men betokeneth the fiendes of hell, which for the most part haue destroyed mankinde.

The Historie of

The states of the Citie, betokeneth the Patriarks & Prophets, which besought god of counsell & remedy that mankinde might be saued, and anone it was counseyled for the best remedy, that a Lion (that is Christ) should bee nailed vpon the Crosse, according to the Scripture saying thus. *Expediit vnus moriatur homo pro populo vt gens non periat, &c.* That is to say, It was requisit that one man should dye for the people, least all flesh shuld perish. Then toke they Christ and hong him on the crosse, for the which the diuell dreadeth Christian people, and dare not come nigh them. And thus by the grace of God, christen men shal come to euerlasting blisse. Vnto the which bring vs the Lambe of God which shed his precious blood for vs. Amen.

The Argument.

¶ Heere is signified the thraldome of man vnto Sathan by sinfull life, till Christ the sonne of God descended with the power of the holy Ghost to set him at liberty, and put him in possession

tion of the pallaice of everlasting felicitie.

The 30 History.

IN Rome dwelled sometime a mighty Emperour & a merciful, named Menalay, which ordained such a law, that what misdoer were taken & put in prison, if hee might escape & come to y^e Emperours pallaice, hee should be there safe for all maner felony, treason, or any other trespassse that he had done in his life. It was not long after but it befell that a knight trespassed, wherefore hee was taken & put in a strong & darke prison, where he lay long time, & had no light but at a little window, whereas scant light shone in, that lightened him to eate his simple meate that was brought him by his keeper, wherefore hee mourned greatly & made sorow that hee was thus fast shut vp from the sight of men. Nevertheless when the keeper was gone there came dayly a Nightingale in at the window and sang full sweetlie, of whose song this woefull knight oft times was fed

p.iii. with

The Historie of

with ioy, and when this bird ceased of his song then would she fly into the knights bosome, and there this knight fed his manie a day, of the vittayle that God sent him.

It beëfell after on a day, that this knight was greatly desolate of comfort. Neuerthelesse the bird that sat in his bosome feeding vpon kirkels of spits, and thus hee said vnto the bird. Sweet bird I haue sustained thee many a day, what wilt thou giue mee now in my desolation to comfort me, remember thee well, that thou art the creature of God, and I also, therefore help mee now in my great neede. When the bird heard this, shee flew forth from his bosom, and tarried from him three daies.

But the third day shee came againe, and brought in his mouth a precious stone, and laid it in the knights bosome: And when shee had done shee tooke his flight and flew from him againe. The knight meruayled of the stone and of the bird, and therefore hee tooke the stone in his hand and toughed his gines and setters therewith, and anone fell of
all

all his fetters and Chaines wherewith hee was bound. And then hee arose and touched the dozes of the prison. & anon they opened, and so hee escaped and ran fast to the Emperours pallaice. When the keeper of the prison perceiued this, hee blew a horne thrise, and raised vp all the folke of the Citie, & lead them forth crying with an high voice. Lo the thæse is gone, follow wee him all. And with that he ranne befoze all his felowes toward the knight, & when hee came nigh him, the knight bent his bow & did shote an arrow, wherewith he smot the keeper in the lunge, and slew him, and then hee ran to the Pallaice, whereas hee found succour, according to the law.

The Morall.

This Emperour betokeneth our Lord Iesu Christ, which ordayned a law, that what misdower, that is to say, what sinner might escape & come to the pallaice of his Heauenly habitation through repentance

The Historie of

penitance and true amendement of life,
should find perpetuall succour and help.

This knight betokeneth euery sinner
that is taken in deadly sinne, and iudged
vnto the prison of hell by y^e law of God,
and he is straightly bound with chaines
of sinne, wherefore hee weepeth & mour-
neth daylie his trespasse.

The keeper of this prison betokeneth
the diuell that keepeth such a man hard
bound in sinne, and serueth him with
riches & delights of this world, that hee
should not escape from him.

The bird that singeth so sweetly bee-
tokeneth the voyce of heauen y^e sayth to
the sinner. Reuertere reuertere lunamitis.
Turne againe, now turne againe thou
prisoner, that is to say, turne againe thou
sinner, and I shall receiue thee to grace.
For when mankinde was in thraldome
to sathen in the prison of hell.

Then came a Byrd, that is to say,
the Godhead bearing with him a stone
that betokeneth our Lord Iesu Christ,
according to the holy Scripture, saying,
Ego sum Lapis. &c. I am a stone.

The soule of Christ defended with the
God-

Godhead, and brought with him all man kinde out of the prison of hell, therefore if any of vs bee in the prison of deadly sinne, touch wee our sinnes with the stone, that is to say, with the vertue of our Lord Iesu Christ, by acknowledging our sinnes, and by true contrition, and then without doubt the chains of our sinnes, with this stone, shall bee broken and fall from vs. and the doores of heavenly grace, shall bee opened, and wee shall obtaine help and succour in the pallaice of heavenly habitation.

And if the keeper of the prison, that is to say, the diuell (which is the blower of the horne of pride, Lecherie, or couetise) stirre vp any sinners, then turne wee againe toward him manfully, and shoote at him the Arrow of fayth in Iesu Christ, by true and vnfeyned repentance, and without doubt hee shall flee from vs.

And then by the grace of Almightye God wee may obtaine to the pallaice of heavenly blisse, where wee shall beholde the King of all glorie. Vnto the which bring vs Lord Iesu Christ. Amen.

M.v.

The

The Historie of

The Argument.

A poore man exalted to dignitie, is heere admonished not to be vnthankfull, and to render euill for good. But euen to the most simple ones to be gratefull for any benefit, else surelie god that giues thee this promotion, will make the brutish creatures of the earth thine enemies, & depose thee from thy dignity, & he that hath helped thee, be he neuer so base, may then in fine, haue better fauour with god & man then thy selfe, wherefore be warned of ingratitude, by this example, and know thy selfe, thy God, and thy friend.

The 31 History.

THere dwelt sometime in Rome a mightie Emperour named E-bolides. It fortun'd on a day, that this Emperour walked into the Forrest, where hee met sodainely with a poore man, and so soone as this Emperour

your salw him, hēe was greatly moued with mercie & saide. Good friend whence art thou. My soueraine Lord. quod hēe, I am your subiect, borne in your land, and now in great pouertie and nēde. Then said the Emperour. If I knew that thou wert true in euery thing, I should promote thēe to great riches, therefore tell mēe what is thy name.

My Lord quod he, I am called Lenticulous, and I plight you my troth and true seruice, and if I doe otherwise, I submit me vnto you & to all manner of punishment that yēe can put mēe to. When the Emperour heard this, he promoted him incontinent to great riches, and not long after that hēe made him a Knight & Steward of his land. And whē he was thus exalted to riches & honour, hēe waxed so proude, that he despised both his superiours and his inferiours. Not long after it befell y this steward rode by a Forrest, whereas hēe met with the Foster, and charged him that hēe should make an hundreth pits in the ground, and couer them ouer with grēne grasse and small bowes, that if wilde beastes fortunēd to
goe

The Historie of

goe in the forrest that same way, that they should then fall in, and so should they bee taken and brought to the Empercur. The Foster answered and sayde. Sir as yee haue sayd it shall bee done. Not long time after it fortuneth that this Steward rode to this Forrest againe to see if these pittes were made, and as hee rode hee beethought him how welthy a man & how mightie in power hee was made, and how all thing in the Emppre obeyed to him, and was ready at his will.

As hee rode thus thinking, hee sayd to himselfe: There is no God saue onelie I, and with that hee smote his horse with his spurres, and sodainely hee fell into one of the deepe pittes that hee had ordayned befoze himselfe, for the wilde beasts, & for the great depenelle thereof hee might not arise againe by no manner of craft, wherefoze hee languished in great perplexitie. And straight way after him came a hungry Lyon and fell in the same pittie, and after the Lyon an Ape, and after the Ape a Serpent. When the Steward was thus walled

walled with these three beastes hee was greatly moued, and feared much.

There was that time dwelling in the Citie a poore man named Guy, that had no good saue onely an Asse, wherewith dayly he carried sticks and wood that fell from trees and such as he could get in the Forrest, and those he brought to the market and sold them, and in this wise he sustained himselfe & his wife as well as he might.

It fortunied that this poore Guy, went to the Forrest as he was wont, and as he came by the deepe pit he heard a man cry and say. O deere friend what art thou for Gods sake helpe mee, and I shall recompence thee so well, that thou shalt euer after bee the better.

When this poore Guy heard that it was the voice of a man, hee meruailed greatly, and stode still on the Wittes brincke and saide, Oe good friend I am come for thou hast called mee. Then saide the Knight, deere friend I am Steward of all the Emperours lands, and thus by fortune I am fallen into the Pit, and heere bee with mee three beastes

The History of

beastes that is to say, a Lyon, an Ape, and an horrible Serpent, which I feare most of all, and I wot not of which of them I shall bee first deuoured, therefore I pray thee for Gods sake get mee a long cord wherewith thou maist draw me out of this deepe pit, and I shall warrant thee to make thee rich in all thing for euermore hereafter, and but I haue help the rather, I shall be deuoured of these beastes. Then said this poore Guy I may full ill intend to helpe thee, for I haue nothing to liue on, but that I gather wood and carry it to the market to sell, wherewith I am sustayned, neuertheless I shall leaue my pretended labour and fulfill thy will. and if yee reward mee not, it shall be great hinderance to mee and to my wife. Then the steward made a great oath and saide, that hee would promote him and all his, to great riches. Then saide Guy, if you will fulfill your promise I shall doe that you bid mee. And with that went againe to the Citie and brought with him a long rope and came to the pit and said. Sir steward, loe, I let downe a rope to thee,
bind

binde thy selfe about the middle therewith, that I may pull thee vp. Then was the steward glad, and saide good friend let downe the rope. And with that he cast the end of the rope downe into the pit. And when the Lion saw that, he caught the rope & held it fast and Guy drew the Lion vp, wening to him he had drawen vp the steward, and when he had so done the Lion thanked him in his maner, and ran to the woode. The second time that Guy let downe the rope, the Ape leapt to it, and caught it fast & when hee was drawen vp, he thanked Guy as he could, and ranne to the woode. The third time he let downe the rope and drew vp the Serpent, which thanked him and went to the wood. The steward cried with an high voice. O deere friend now I am deliuered of thre venemous beastes, now let downe the corde to mee, that I may come vp. And this pwee Guy let downe the rope, and the steward bound himselfe fast about the middle, and anone Guy drew him vp. And when hee was thus holpe out of this deepe pit, hee sayde to Guy as followeth.

Come

The History of

Come to mee at thre of the clocke to the pallaice, and than I shall make thee rich for ever. This poore Guy reioysed therof and went home without any reward. Than his wife demaunded of him why hee gathered no wood wherewith they might live that day. Then tolde hee hir all the proceſſe as it befell, how the ſteward fell into the pit, and alſo the Lion, the Ape, & the ſerpent, that he had made in the ſaide forreſt, and how hee had holpen him with a cord, and ſaued him from deuouring of the thre benemous beaſts, and how hee ſhould goe to the ſteward and fetch his reward on the morrow. When his wife heard this, ſhe reioysed greatly and ſaide. If it ſhall bee ſo good, ſir ariſe to morrow at a due houre, and goe to the pallaice and receiue your reward, that wee may bee comforted thereby.

So in the morning Guy aroſe & went to the pallaice and knocked at the gate, Then came the Porter and asked the cauſe of his knocking. I pray thee quod this Guy, goe to the ſteward and ſay to him that heere abideth a poore man at the
gate

gate that spake with him yesterday in the Forrest. The porter went and tolde the steward as the poore man had said. Then said the Steward, goe then agayne & tell him that he lieth, for yester- day spake I with no man in the Forrest, and charge him that hee goe away, and that I see him there neuer after. The porter went forth and tolde poore Guy what the steward had said, and charged him to goe away. Then was this poore Guy sorrowfull & went home, and when he was come he tolde his wife how the steward had answered him.

His wife comforted him in all that shee might, and said. Sir goe yee agayne and proue him thise. Then on the mo- row this Guy arose and went to the pa- layce agayne, praying the porter to doe his errand once agayne to the steward, the porter answered and saide, glad- ly I will doe thine errand, but I feare mee sore that it shall be thy hurt.

And then went he in and told the stew- ard of the comming of the poore man. When the steward heard that hee went out and all to beate this silly Guy, and

P.

left

The History of

left him in perill of death. When his wife heard this, shee came with hir Ass and led him home as shee might, and all that she had she spent vpon surgions & phisitions to help him. And when hee was perfectly whole he went to the forrest as hee was wont, for to gather sticks and small wood for his living. And as hee went about in the forrest, hee saw a strange Lyon driving beefore him Asses that were loden with chaffer and marchandise. This lion drove forth the Asses beefore Guy, which dread sore the Lyon, least he would have deuoured him, nevertheless when he beheld the Lion better, hee knew well that he was the same Lyon that he drew out of the pit. This Lion left not Guy till all the Asses with the Marchandise were entred into his house and than the Lyon dyd him obeysaunce and ranne to the wood.

This Guy obtained these sardellis, and found great riches therein, wherefore hee made to proclayme in diuers Churches, if any man had lost such goods, but there was none that challenged them. And when Guy saw this, hee tooke the
goods

goods, bought therewith house and land, and so was made rich. Neuerthelesse hee haunted the forrest as hee dyd beefore. And after that as he walked in the forrest to gather wood, hee spied the Ape in the tope of a tree, the which broke bowes busely with hir teeth and claws, and threw them downe. so that in short time Guy had laden his Ass. And when the Ape had so done she went hir way, and Guy went home. And on the morrow Guy went to the forrest againe, and as hee sat binding his faggots, hee saw the Serpent that hee drew out of the pit came toward him, bearing in his mouth a precious stone of three coulours, the which stone the serpent let fall at Guies feet, & when shee had done shee kissed his feete and went hir way. This Guy tooke vp the stone, and meruayled greatly of what vertue it might bee, wherefore hee arose vp and went to a Jeweller named Peter, and saide. Deere brother I pray thee tell mee the vertue of this precious stone, and I shall reward thee well for thy labour.

The History of

When this Jeweller had well beholden and vnderstood the nature of the stone, he said. Good friend if thee list to sell thy stone, I shall giue thee an hundred marke. Then said Guy, I will not sell my stone till thou tell mee truely the vertues thereof. Then said the merchant, without doubt this stone hath three vertues, the first vertue is, that whosoener beareth this stone vpon him, shall haue ioy without sorrow : the second vertue is, that he shall haue plenty without want, the third vertue is, he shall haue light without darkenesse. And it hath also an other vertue, that no man may sell it but for as much as it is worth, and if hee do the contrary, the stone returneth againe to the first owner.

When Guy heard this, he was right ioyfull, and saide to himselfe, in a good houre I drew these beastes out of the pit.

Not long after it befell that this Guy by the vertue of this stone was made passing rich, and bought great possessions and liuelode, wherefore with in a while he was made knight.

It was not long after the Emperour had knowledge how sir Guy had a stone of such vertue, wherefore he sent for Sir Guy, commanding him to come to him in all hast, and so he did. And when sir Guy was come to the Emperour, the Emperour said to him. My friend, I haue heard say that sometime thou wert in great pouertie, and now thou art made rich by the vertue of a little stone, therefore I pray thee that thou sell mee that stone. sir Guy answered and sayd, that may I not doe. for so long as I haue that stone, I am sure of iii. things, that is to say, of ioy without sorrow, plentie without want, and light without darknesse.

When the Emperour heard this, he had greater desire to buy that stone then he had before, and said to him, Sir Guy, of two things thou must choose one, that is, choose whether thou wilt forsake this Empire and all thy kindred, or else sell mee thy stone. Then said sir Guy.

My Lord, if it must needes bee thus, bee it at your will, neuerthelesse I shall tell you the perill of this stone, if y^e pay

R.iii.

pay

The History of

pay not therefore as it is worth, without doubt it will come to mee againe. Than said the Emperour, sothly I will giue thee sufficient, for thou shalt receiue of mee therefore a thousand pound, and so it was done, sir Guy receiued the money and went home. On the morrow early hee opened his cofer & found the stone, and then hee told to the Lady his wife how hee had found the stone of the Emperour and deliuered it, and how he found it againe in his cofer. Then sayd his wife, good sir in all the hast ye can, go againe to the Emperour and take him the stone, least that hee bee displeased, and through mallice reputc some deceit in vs.

Than went forth sir Guy againe to the Emperour and sayde to him. My Lord yester day I solde you a stone the which if it please you I would faine see.

The Emperour went for the stone to his treasure and found it not, wherefore hee was right sorrowfull and came againe and tolde sir Guy how it was lost. Then sayde Sir Guy. My Lord grieue you not, for I tolde you yester day

day that I might not sell it, but if I had the valew thereof, and yester day I receiued a thousand pound of you therefore, and this day I found it in my Cofer againe, and therefore if I had not brought you the stone againe peraduenture you would haue shewed mee your heauie countenance, and with that hee shewed forth the Stone, whereat the Emperour meruailed greatly and sayd. Sir Guy by thy troth that thou owest to mee, tell mee how thou camest by this Stone.

Then said sir Guy, By my fayth that I owe to you, I shall tell you the very troth as touching this stone.

Your steward that is promoted by of nought, let make many deepe pittes in your Forrest, and it fortunied not long after, that he fell downe into one of them himselfe, and might not rise againe for deepe nesse of the pit, it fortunied also the same day, that a Lyon, an Ape, & a serpent fell into the Pitte with him, at which time I was a very poore man, & tooke great paines for my liuing, & as I walked into y^e Forrest with mine Ass for

The History of

to gather woode, hēe cryed to mēe that I should he'p him out of the pit, and saue him from death, for there were in the pit with him thrēe venemous beasts, that is to say, a Lyon, an Ape, and a foule Serpent, and then hēe promised mēe by his word to promote mēe and all my kin to great riches. And when I heard that, I was glad, & let downe a long cord vnto him, supposing to haue drawen him vp, and then I haled vp a Lyon, and after that an Ape, & then a Serpent, and at the last your Steward.

The Lyon gaue me ten Asses charged with marchandise, the Ape gaue mēe as much woode as mine Assē might beare, & the Serpent gaue mēe this stone that I haue sold you, but your Steward beate mēe and wounded mēe full sore for my good will, that I was borne home vpon mine Assē.

When the Emperour heard this, his heart was greatlie moued against the Steward, wherefore hēe examined him of that false dēede, but hēe was dome and would not speake, for so much that hēe could not deny his falsehood.

Then

Then sayde the Emperour. O thou wretched creature, vnreasonable beastes as the Lyon, the Ape, and the Serpent, rewarded him for his good dede, & thou that art a reasonable man hast almost beaten him to death that saved thee and tooke thee out of the pit, therefore for thy falsehood & wickednesse I iudge thee to bee hanged this day on the gallows, and all thy goods and lands I graunt to sir Guy, and also I ordaine that Sir Guy shall occupy thy place, and bee steward, and so it was done. When sir Guy was thus rewarded by the Emperour, and made steward, hee was well beeloued of euery man, as long as hee liued, and at the last ended his lyfe with honour and good peace.

The Morall.

This Emperour beetokeneth the father of Heauen, the poore man beetokeneth euery man that commeth into this worlde, feeble and naked from his mo-

P. b.

thers

The Historie of

thers wombe, and at the last is promoted to great riches and worldly honour; as the Psalmist saith. De stercore erigens pauperium. God lifteth vp the poore man out of the myre, and many such men know neyther God, ne himselfe, but cause to make deepe pittes, that is to say, unkindenesse and mallice they ordayne agaynst simple men, in the which pit the diuell causeth them oft to fall according to the text in Ecclesiasticus. Boueam qui alteri facit ipse incidit in eam. That is to say, who maketh a pit for an other man, himselfe falleth therein, which text was well proued by Mardocheus.

This Guy that went dayly to the forrest with his Asse to gather wood be-tokeneth enery iust and godly man, fearing God in the forrest of this world, the wood that hee gathered, be-tokeneth his simple meaning to liue well, that hee carryeth on his Asse, which be-tokeneth the bodie of man, wherewith his soule may ioy and liue in the tabernacle of Heauen. And as the Steward, the Lyon, the Ape, and the Serpent that fell

fell into the Pit, right so when a sinfull man falleth into a pit of sinne. The Lyon of the stock of Iude (that is IESV CHRIST) decendeth with him as oftentimes as the sinner hath will to come to grace. Therefore saith the Psalmist. Cum ipso sum in tribulatione. That is to say, I am with him in tribulation. This Guy draweth vp the Lyon, that is to say, Jesu Christ out of the pit by the cord of vertues. Hee drew vp the Ape also, that is to say, contrarie will to reason, that might obey to reason.

For of all maner beasts the Ape is most lyke to man, right as among all the strengths of the soule, will ought to be lykened vnto reason, and to obey reason. Hee drew vp also a Serpent, by the which is vnderstode Repentaunce, for two causes. For the Serpent beareth in his mouth venom, and his taile is a medicine. Right so repentaunce beareth at the beginning bitternesse to the doer, neuerthelesse it is full sweet and medicinable vnto the soule at the ende, & therefore every iust man should draw to him the Serpent of repentaunce.

And

The Historie of

And at the last hee dyed by the Steward from the pit of sinne, according to Christles saying.

I am not come onely to call the righteous, but sinners to repentaunce.

Also it is written, that Seneca which taught an Emperour many lawes and vertues of truth, and at the last lyke as this Steward dyd, so dyd this Emperour seeke the death of his maister Seneca.

Also Christ gaue power to Iudas to worke miracles, like as hee dyd to other Disciples, neuerthelesse hee betrayed him at the last.

Right so now a daies bee many children of Beliall which delighteth more to do harme then good, in especiall to them that would instruct them perfectly both for the soule and for the body.

The Lyon gaue to the iust and godly poore man tenne Asses charged with Marchandise, that is to say, our Lord Iesu Christ giueth to euerie righteous man tenne commaundements charged with vertues, by the which he groweth to the riches of heauen.

The

The Ape also gathered him wood as oft as the iust man worketh the fruites of faith. For woode voluntarily is profitable for two thinges, that is to say, to make fire and to build houses.

Right so perfect charitie heateth the Angell, according to scripture saying. Quia magis gaudium est angelis, &c.

That is to say. More joy is among Angels for one sinner doing repentaunce &c Charitie also raiseth the house of heauen against the comming of the soule.

The Serpent also gaue him a stone of thre diuers colours: the which betokeneth our Lord Iesu Christ, whom we seeke by repentaunce. Therefore sayth saint Ierome in the second table thus. Post naufragium est penetendum. That is to saye. Wee should repent vs after our trespasse. That Christ is the stone, may bee proued by himselfe saying.

Ego sum lapis viuus. That is to saye, I am a lining stone, Christ hath thre colours, which betokeneth the power of the father, the wisdom of the sonne, and the humilitie of the holy Ghost.

Ther

The History of

Therefore who so may get this stone
shall haue the Empryre of Heauen, ioy
without sorrow, plenty without anie
want, and light without darknesse. Vnto
which lyght bring vs our Lord Iesu
Christ that died for all mankinde. Amen.

The Argument.

¶ By the natiuitie of Christ proceedeth
ioyfull gladnesse to the world and sal-
uation vnto mankinde. Yet man is vn-
thankfull vnto GOD contrary to his
promise made in Baptisme : Wee are
warned of all worldly tempestes to
cleaue vnto Christ by faith and hope,
to continue in well dooing and to im-
pugne the mallice of the Diuell : the
Preachers of Gods woord are sent of
God to confound the diuell by sound
doctrine and good life: life and death is
set before man, we ought then to choose
that life that may be for our euerlasting
comfort.

The 32 History.

IN Rome dwelt sometime a mightie
Emperour named Anselme, which
had wedded the kings daughter of Ieru-
salem, a fayre Lady and a gracious, in
the sight of every man, but she was long
time with the Emperour or shee bare
him any Childe, wherefore the Nobles
of the Empire were right sorrowfull, be-
cause their Lord had none heyre of his
body begotten. Till at the last it becamel
that this Anselme walked after supper
in an evening in his garden, and be-
thought himselfe how he had none heire
and how the king of Ampluy warred
on him continually for so much as hee
had no sonne to make defence in his ab-
sence wherefore hee was right sorrow-
full and went to his chamber and slept.
And at the last him thought hee saw a
vission in his sleepe, that the morning
was more clearer then it was wont to
be, and that the Moone was much more
paler on the one side, than on the other.
And after he saw a bird of two colours,
and

The History of

and by that bird stood two beasts which fed that little bird with hir heate.

And after that came many moe beastes, and bowed theyr beastes toward the bird and went their way.

And then came there diuers byrds, that song so sweetly and pleasantly that the Emperour awaked. In the morning early this Anselme remembred his vision and wondred much what it might signifie, wherefore hee called to him his Philosophers, and also the states of his Empire, and tolde them his dreame, charging them to tell him the signification therof vpon paine of death, & if they tolde him the true interpretation thereof, he promised them great reward.

Then saide they. Dære Lord tell vs your dreame, and wee shall declare vnto you what it betokeneth.

I han the Emperour told them from the beginning to the ending as it is aforesaid. When the Philosophers heard this with glad chære they answered and said. Lord the dreame that ye saw. betokeneth good, for the empire shall be moze clearer then it is.

The

The Moone that is more pale on the one side than on the other, betokeneth the Emperesse, that hath lost part of hir colour through the conception of a sonne that shee hath conceived. The little bird betokeneth the son that shee shall beare.

The two beastes, that feede this bird betokeneth all the wise men and rich men of this Empire shall obey thy sonne. These other beastes that bowed theyr breastes to the birde, betokeneth that many other nations shall doe him homage. The Byrd that sung so sweetly to this little Byrd, betokeneth the Romaines, which shall reioyce and sing, because of his birth.

Loe this is the verve interpretation of your dreame. When the Emperour heard this hee was right ioyfull. Sone after that the Emperesse traualled in childe byrth & was deliuered of a fayre sonne, in whose birth was great ioy made without end.

When this King of Ampluy heard this, hee thought in him selfe thus. Loe I haue warred against the Emperour
D. all

The Historie of

all the dayes of my life, and now he
hath a sonne the which will reuenge all
the wronges that I haue done and
wrought against his Father when he
commeth to full age, therefore it is bet-
ter that I sende to the Emperour and
beseech him of trewte and peace, that his
sonne may haue nothing against me
when he commeth to manhoode. When
he had thus saide to himselfe, he wrote
vnto the Emperour beseeching him to
haue peace. When the Emperour saw
that the King of Amplay wrote to him
more for feare then for loue, he wrote
againe to him, that if he would finde
good and sufficient surety to keepe the
peace, and binde himselfe all the daies
of his life to doe him seruice & homage,
and to giue him yearly a certaine tri-
bute he would receiue him to the peace.

When the king had read the tenour
of the Emperours letters, he called his
Counsaile, praying them to giue him
counsaile how he might best doe as tou-
ching this matter. Then said they It is
good that ye obey the Emperours will
and commaundement in all things.

For in the first he desireth of your suer-
ty for the peace, and as to this wee an-
swere thus. Wee haue but a daughter
and the Emperour but a sonne, where-
fore let a marriage bee made betwene
them, and that may bee a perpetuall co-
uenant of the peace. And also hee asketh
homage and rents which is good to ful-
fill. And than the king sent his messen-
gers to the Emperour, saying that hee
will fullfill his intent in all things if it
might please his highnesse that his sonne
and the kings daughter might bee wed-
ded together. All this pleased well the
Emperour, neuerthelesse he sent againe,
that if his daughter were a cleane Vir-
gin from hir birth vnto that day, hee
would consent to that marriage. Then
was the king right glad, for his daugh-
ter was a cleane virgin.

Therefore when the letters of conenant
& compact were sealed, the king furnisht
a faire ship, wherein he might send his
Daughter with many noble Knights,
Ladies, and great riches vnto the Em-
perour for to haue his sonne in marriage.

D.ii.

And

The Historie of

And when they were sailing in the sea toward Rome, a storme arose so extremely and so horrible that the shippe all to brast against a rocke of stone, and they were all drowned save onely that young lady which first hir hope and hart so greatly on God, that shee was saued. And about three of the clocke the tempest ceased, and the Lady droue forth over the waues in that broken shippe which was cast vp againe, but an huge whale followed after, ready to deuoure both the shippe and hir, wherefore this faire yong Lady when night came she smote fire with a stone, wherewith the shippe was greally lightened, and than the Whale durst not aduventure toward the shippe for feare of the light. At the rocke crowing this young Lady was so weary of the great tempest and trouble of the sea, that shee slept and within a little while after the fire surceased, and with that came the whale and deuoured this virgin.

And when shee wakened and found hir selfe swallowed vp in the whales belly, she smot fire, & within a little while shee
woun

wounded the Whale with a knife in many places, and when the Whale felt himselfe wounded, according to his nature began to swim to land.

There was that time dwelling in that country an Earle that was a noble man named Pyrris, the which for his recreation walked by the Sea shore, and as hee was walking thus, hee saw where-as the Whale was comming towarde that land, wherefore hee turned home againe, gathered many strong men and women, and came thether againe, and fought with this Whale, and wounded him sore, and as they smote, the Maiden that was in his belly cryed with an high voyce and sayde.

O gentle friends haue mercy and compassion on me, for I am a knights daughter and a true virgin from the houre of my byrth vnto this day. When the Earle heard this, hee wondred greatlie, and opened the side of the Whale and found the young Lady, and tooke her out. And when she was thus deliuered, shee told him forthwith whose daughter shee was, and how shee had lost all his

The Historie of

goods in the Sea, and how shee should haue bene married vnto the Emperours sonne.

And when the Earle heard this he was right glad, wherefore hee comforted hir the more, and kept hir still with him till shee was well refreshed. And in the meane time hee sent messengers to the Emperour, letting him to wit how this Knights Daughter was saued. Than was the Emperour right gladde of hir safety and comming, and had great compassion on hir, saying: A good Mayde for the lone of my sonne thou hast suffered much woe, neuerthelesse if thou bee worthy to be his wife soone shall I proue. And when he had thus said, hee let bring forth three vessels, the first was made of pure Golde well beset with precious stones without and within, full of dead mens bones, and therebpon was engrauen this posey. Who so chooseth mee shall finde that hee deserueth.

The second vessel was made of fine siluer, filled with earth and wormes, and the superscription was thus.

Who so chooseth me shall finde that his nature

nature desireth. The third vessel was made of leade, full within of precious stones, and thereupon was insculpt this poyse. Who so chooseth mee shall finde that God hath disposed for him.

These three vessels the Emperour shewed to the Mayden and sayde. Doe here daughter, these be noble vessels, if thou chouse one of these wherein is profit to thee and to other, then shalt thou haue my son. And if thou chouse that wherein is no profit to thee nor to none other, loothly thou shalt not wed him.

When the Mayden saw this, she lift up hir hands to God and sayde. Thou Lord which knowest all things, graunt mee grace this houre so to chouse, that I may receiue the Emperours sonne. And with that she beheld the first vessel of golde which was grauen royally, and read this superscription.

Who so chooseth mee, &c. saying thus. Though this vessel be full precious and made of pure golde, neuertheless know not I what is within, therefore my deere Lord this vessel will I not chouse.

The Historie of

And then behelde shee the second vessell that was of pure sildier, and read the superscription, Who so chooseth me, shall finde that his nature desireth. Thinking thus with in hir selfe, if I chouse this vessell, what is within I know not, but well I wot where shall I finde that nature desireth, and my nature desireth the lust of the flesh, and therefore this vessell will I not chouse.

When shee had seene those two vessells, and giuen an aunswere as touching to them, she beheld the third vessell of lead, and read the superscriptiō, Who so chooseth me, shall finde that God hath disposed. Thinking within hir selfe this vessell is not passing rich, ne thoroughlie precious, neuerthelesse the superscription saith who so chooseth mee, shall finde that God hath disposed, & without doubt God neuer disposed any harme, therefore as now I will chouse this vessell, by the leave of God.

When the Emperour saw this hee said, O good Mayden, open thy vessell, for it is full of precious Stones, and see if thou hast well chosen or no. And when this

this yong Lady had opened it, she found it full of fine gold and precious Stones, lyke as the Emperour had foretold hir before.

And then sayd the Emperour. O my deere daughter, because thou hast wisely chosen, therefore shalt thou wed my son. And when hee had so said, hee ordained a marriage, and wedded them together with great solempnitie, and much honour, and so continued to theyr liues ende.

The Morall.

This Emperour betokeneth the father of heauen, the which was long time without a naturall Sonne, wherefore many men were in daunger of perishing in hell.

The Emprisse conceiued when the Angell Gabriell sayde. Loe thou shalt conceive and beare a Childe. And than the firmament began to cleere when this little Childe lightened the world with

D. v.

his

The Historie of

his byrth. The Moone that began to
waxe pale when the face of the Virgin
Mary, was ouershadowed by vertue of
the grace of the holy ghost, and not one-
ly hir face was thus shadowed, but also
hir body, for shee was conceiued with
childe as an other Woman, wherefore
Ioseph would haue forsaken hir priuie
and gone away. The little byrd that
came from the one side of the Moone be-
tokeneth our Lord Iesu Christ, which
at midnight was borne of our Ladie,
wrapped in clothes, and laide in an Ore
stall.

The two beastes betokeneth the
Ore and the Ass that Ioseph brought
with him, which honoured him in his
byrth. These other beastes that came
from far, betokeneth the heards in the
field, to whome the Angell saide thus.
Ecce nuncio vobis gaudium magnum.
Loe, I shew to you great ioy.

The birds that sung so sweetlie, be-
tokeneth the Angells of Heauen which
song at his birth this ioyfull song, Glo-
ria in excelsis. Ioy to God aboue, and
peace to men in earth.

The

The king of Amphy which held war
against the Emperour, betokeneth all
mankinde, that was contrarie to God
as long as he was in the diuels power.
But immediatlie when our Lord Je-
su Christ was borne, hee bowed himselfe
to God, and besought him of peace when
hee receiued his baptism, for at our bapti-
sing wee promised to draw only to god,
and forsake the diuell and all his pomps.
This king gaue his daughter in mar-
riage to the Emperours sonne. Right
so each of vs ought to giue his soule in
marriage to Gods sonne, for hee is al-
waies ready to receiue our soule, to his
spouse according to the scripture saying
thus. Desponsabo ipsum mihi. I will
spouse hir to mee. But o: the soule may
come to the pallaice of heauen, hir be-
houeth to saile by the Sea of this world
in the Shippe of good life, but often-
times there ariseth a Tempest in the
Sea, that is to say, trouble of this
Wo:ld, the temptation of the flesh,
and the suggestion of the Diuell, aris-
eth sodainely and doleth the vertues
that the Soule receaueth in Baptisme,
neuer:

The Historie of

neuerthelesse yet falleth shee not out of the Shippe of Charitie, but keepeth hir selfe surely therein by faith and hope.

For as the Apostle saith *Spe salui facti sumus*. By hope wee bee saued.

For it is impossible to be saued without hope or Faith. The great Whale that followed the Maiden betokeneth the diuell, which by night and by day lyeth in a way to overcome the Soule by sinne, therefore doe wee as did the Maiden, smyte the fire of Charitie and loue, out of the Stone, that is Christ, according to this saying: *Ego sum Lapis*. I am a Stone. And certainly the diuell shall haue no power to grieue vs.

Many men began well as dyd the maiden, but at the last they be weary of their good workes, and so sleepe they in sinne. And anone when the Diuell perceineth this, hee deuoureth the sinner in euill thoughts, delights, consent and worke. Therefore if any of vs feele our selues in such lyfe vnder the power of the diuell, let him doe as the Maide dyd, smite the diuell with the knife of bitter repentance

taunce, than kindle the fire of charitie,
and without doubt he shall cast thee on
the lande of good life.

The Earle that came with his servants
to slay the Whale, betokeneth a discret
Preacher, which dwelleth beside the
sea, that is to say, beside the world, and
not in the world, that is to say, not
drawing to worldly delectation, but e-
uer is ready with good wordes of holy
Scripture to fly the diuell and to destroy
his power: we must all cry with an
high voice as did this Mayden, know-
ledging our sinnes, and then shall we
be deliuered from the diuell, and nour-
ished with vertues exercise.

The Emperour sheweth this Mayden
three vessels, that is to say, God putteth
before man life and death, good and euill,
& which of these that he chooseth he shall
obtaine. Therefore saith Sampson: Ante
hominem mors & vita. Death and
life is set before man, chose which
him list. And yet man is vncertaine
whether he be worthy to chose life be-
fore death.

The History of

By the first vessel of Gold full of dead mens bones, we shall vnderstand some worldly men, both mightie men and rich, which outwardly shine as Gold in riches and pomps of this world.

Nevertheless within they be full of dead mennes bones, that is to saye, the workes that they haue wrought in this world bene dead in the sight of God thorough deadly sinne. Therefore if any man choose such life he shall haue that he deserueth, that is to say, hell. And such men be like Tombes that be white and royally painted and araped without and couered with cloth of gold and silk, but within there is nothing but dry bones. By the second vessel of Silver, we ought to vnderstand some Iustices & wise men of this world which shine in faire spech but within they be full of wormes and earth, that is to say, their faire spech shall auaille them no more at the day of iudgement than wormes of earth, and peraduenture lesse, for then shall they suffer euerlasting paine, if they dye in deadly sinne.

By

By the third beſell of leade full of gold and precious ſtones, we ought to vnderſtand a ſimple life and all piore, which the choſen men choſe that they may be wedded to our bleſſed Lord Jeſu Chriſt by humilitie and obeysance, and ſuch men beare with them precious ſtones, that is to ſaye, faith and his fruitfull workes, pleaſing of God : by the which at the iudgement day they be eſpouſed to our Lord Jeſu Chriſt and obtaine the heritage of heauen, vnto the which bring vs he that dyed on the Crolle. Amen.

The Argument.

¶ Man by Baptiſme promiſeth to live in the feare of God, and forſake the dwel. Chriſt ſorroweth for our ſins, he requirereth durifull ſervice of vs at vi. ſenerall ages, but we are alwaies vnready for him, yet the mercy of God is ſo favourable towards vs, that he ſpareth vs euen till the laſt age of man, vouchſateing if then

The History of

we repent vs & call for grace, beleeving
in his mercies, hee will receiue vs into
the throne of his heauenly grace. &c.

The 33. Historie.

Sometime in Rome there dwelt a
mightie Emperour named Calopo-
du, which tooke a faire Lady to his
wife, they were not long together
but that this Empresse conceived & bare
him a sonne, a goodly childe and a sayre,
when he was of age, he was set to schole.
And when hee came to twenty yeeres of
age, hee desired his Fathers heritage,
saying. Dære father, yee are an olde
man & may not gouerne your Emppre,
therefore if it please you to giue it mee,
it shall bee to your profit. Then aun-
swered the Emperour and saide. Dære
sonne, I dread mee sore that when the
Emppre is in thy power thou wilt not
fulfill my will ne my desire.
Then answered the Empresse (for so
much as she loued hir sonne better then
hir husband) and sayde. My Lord quod
shee

thée that may not bee, for thou hast but one sonne, therefore as I beleue hee will fulfill thine intent in all thing, this Empire may helpe him well, and therefore it is best not to graunt him the Empire. Then answered the Emperour & saide. I will first haue of him a letter obligatoyn, that whensoever he doth any thing against my will, that then I shall deprive him of the Emppye without any withstanding.

The sonne graunted this, and let make the obligation, and sealed it. And when this was done, this yong Emperour wared so proud, that hee feared neither God nor man, and did very much harme. But euer his father suffered it patiently, for he would not bee corrected by no man. Till at the last there fell a great dearth in the Empire, so that many men dyed for want of foode. This old Emperour was all alone himselte and began to haue neede, wherefore he went to his sonne for to haue some substaunce which his sonne graunted and suffered for a time.

P.

But

201 The History of

But within short time his father began to waxe sicke. Wherefore hee called his sonne, and prayed to him to giue him a draught of must. His sonne answered and saide. That will I not doe, for my must is not good for your complexion.

Then saide the Emperour, I pray thee sonne giue mee a draught of thy wine.

His sonne answered and saide, that hee should haue none, for my wine is not yet fined & if I touch it, it will trouble, & therfore I will not broch it till it bee clere and fined. Then saide his father.

Giue mee some of the second tonne.

That will I not do, quod he, for that wine is passing mighty & strong, & such wine is not good for a sicke man. Then his father praied him hartely for a draught of the fourth tonne. Then answered hee and said, thereof get yee none, for it is feeble and without any sustentation, and such wine is not good for you, for it is not comfortable.

Then said his father, now good sonne giue mee then of the fift tonne. That will I not quod hee for that tonne is full of lées & veggess, and such is not for men

not bnnethes for hogges. When his father saw hee might get nothing of him, and after was as hole as ever hee was, then went hee to the king of Ierusalem and made his complaint of his son, and shewed him the letter obligatory which his sonne had made, wherefore his father might put him out of the Emprye without any withsaying. When the king heard this hee called the Emperours sonne to answer his father. And when hee came he could not answer to his father with no reason, wherefore the king put him from his Empire, and seased his father therein againe, and so hee continued all the daies of his life.

The Morall.

This Emperour betokeneth our lord Iesu Christ, according to the Psalmist. Hee is thy father that hath thee in possession and made thee of naught. The son betokeneth man, to whom hee gaue all the Empire of this world, according to the scripture.

The History of

Celum celi domino. &c. That is to say, Heauen hee hath giuen our Lord, and earth to man. Mankinde made an obligation vnto our Lord Iesu Christ when he receiued the sacrament of Baptisme, where hee promised him surely to serue him truely, and to forsake the diuell and all his pomps and vaine glozy.

This Emperour began to ware sicke on a day, that is to say, our Lord Iesu Christ is troubled as oftentimes as a Christian man sinneth and breaketh his commaundements, wherefore hee thirsteth greatly the help of our soule, and than he asked a draught of the first tonne, that is to say, he asketh of man his first age of his childhooe to be spent in his seruice But incontinent the wicked man answereth and saith.

I may not doe so, for my childhooe is mustie, that is to say, it is so tender and so young, that it may not attempt so soone to serue God, which is manifestly against the truth, for the Child of one day is not without sin. For saint Gregory in his dialogues saith, the children of v. yeeres of age put out fiends from the
the

the bosomes of their fathers. And when God seeth that hee may not haue of the must of his childehooe, than desireth hee the wine of the second tonne. Then answered the wicked man and saith, that his wine is not yet cleere inough, that is to say, hee is not apt to serue God.

And when God may not haue of the second tonne, then asketh hee of the third tonne, that is to say, of the third tonne of his youth. Then answereth the wicked man and sayth, the wine is strong and mightie, and therefore his youth ought to bee spent about vertuous deeds in the world, and not in good life which should make him feeble and weake.

When God seeth that he may not haue of this tonne, than asked hee the fourth tonne.

And than answered the wicked man and sayth, that aged men is feeble and may not fast, ne do no hard repentance, and if hee did, hee should because of his owne death. And then asked our Lord of the fift tonne, that is to say of his old age when hee doth creepe and may not goe without a staffe.

The History of

But the wicked man excuseth himselfe and sayth, that this wine is feeble to giue such a feeble man, for if hee should fast one day, it were time on the morrow to make his graue.

And when our Lord seeth that he may not haue of the first tonne, than asketh hee of the first tonne, that is to say, when a man is blinde and may not goe to sin no more, yet desireth hee of such a man drinck, that is to say, the help of his soule.

But the wretched man lying in dispaire saith. Alas alas to mee, because I serued not almightie God my maker & redeemer, heere in times past while I was in youth & in prosperitie, but now there is nothing left but onely the lés and the dregges of all wretchednesse, therefore what shall it auayle mee now to turne toward God. But for such men we should lament.

Neuerthelesse god is so mercifull, that though hee might haue no seruice of man in all his time, yet is hee content to haue the lés of his tonne, that is to say, his good will. though hee may not serue him otherwise, and so shall his good
will

will stand him in steede of penitent life. For in what houre the sinner doth repent him he shall be saved, as Ezechuell witnesseth, But there bee many that will giue no wine, ne none other thing to him, wherefore god shall complaine vnto the King of Ierusalem, that is to say, to his Godhead at the iudgment day, and then as hee is God and man, shall hee giue a sentence defensible against such men, saying. Esurui & non dedistis, &c.

I haue hungred, and yee gaue me no meat, I haue thirsted, and yee gaue mee no drinck. Loe, thus shall hee rehearse to thee the fruits of Faith.

And when this is done then shall they be put to everlasting paine, and the iust men into everlasting blisse, where they shall haue ioy without ende. Vnto the which bring vs our Lord Iesu Christ. Amen.

The Argument.

The History of

¶ Man being captiued by sathan, the world refuseth to doe for him: till the God-head of the heauenlie Father, bearing an earnest affection vnto him did espouse him and imbrace him within the bosome of inward & entire loue, aduētured what he might to set mankinde at liberty, yet grudgeth the world that wee should alway serue our God & forsake the world, therefore to elchew all snares thereof, wee are taught in this Historie.

The 34 History.

In Rome dwelt sometime a mightie Emperour named Antony, vnder whose raigne the Rouer on the Sea had taken prisoner a mighty mans son of an other Region, and brought him to the Emperours prison-being bound. When this yong man was thus in prison, he incontinent wrote to his Father

fo2

for his raunsome, but his father would no raunsome pay, ne none other thing send to comfort him.

This when his sonne heard hee wept sore and might not be comforted for the unkindenesse of his father.

This Emperour had a faire daughter which visited euery day the prisoner, and comforted him as much as shee might. To whom the prisoner answered and sayd.

How shall I be merry, or how may I ioy, thus for to lie fast bound in prison from the sight of man, & notwithstanding this, it greaueth mee more that my father will not pay my ransome.

When this Mayden heard this, shee was moued with pittie, and said. Deere friend I am sorry for thee, neuerthelesse, if thou wilt graunt mee one thing, I shall deliuer thee from this anguish and paine. What thing is that quod hee.

That thou wilt take mee for thy wife. Then saide the prisoner, I promise you surely to fulfill your intent and desire, and for the more assurance I plight you my troth.

P. b.

When

The Historie of

When hee had so done, it was not long after the Damosell deliuered him out of prison, and fled away with him home to his fathers house. When the father saw his sonne and the maiden together, hee asked the cause why hee brought the mayden with him.

Then said his sonne. Sir, this Damosell deliuered mee out of prison, & therefore shee shall bee my Wife. Then sayd his Father, I will not consent that shee shall bee thy Wife, for two reasonable causes, which I shall forthwith shew thee.

The first is this, it is not vnknownen to thee that the Emperour his Father might haue hadde for thy deliuerance great fopson of riches, and for as much as she was vnttrue to hir owne Father & true to thee, it seemeth well that thou shouldst not trust long in hir, for who is false to hir owne Father, by reason should bee very false and vntrewe to an other man. The second reason is this.

The cause why shee deliuered thee out of prison, was neyther for pittie nor for loue, but for carnall lust that
shee

thée had to thée. For at thy deliverance thée made couenant with thée to bee thy wife, and had of thée thy troth, & therefore sonne (sayth hée) it is not reason that she should be thy wife. The maiden answered to this question and sayd.

As for the first reason that thou layest against me that I should be vntrew to my Father, that is false, for my Father hath plentie of riches, and thy sonne is but poore, and therefore I holpe him for pittie, and for none other cause, and neuerthelesse thou y art his Father would not pay his raunsome that he might be deliuered out of prison.

No for this cause I haue deliuered him, therefore I am kinder to him then thou that art his owne father, and he is moze beholding to me then to thée.

Unto that other reason, whereas thou sayst that I deliuered him because of carnall lust I answered and say plainly that it is no troth.

For all manner of carnall loue is cause of strength or else of fairenesse, but thy son is not strong, for his imprisonment hath done away his strength.

Hée

The Historie of

Hæ is not faire, for by the paine that hæ hath had in prison hæ is brought low and vnlustly to the fight, and therefore pittie onely moued mæ to deliuer him and not carnall lust.

Then sayd the sonne vnto his father
Deere Father for as much as I was in perill of death, and wrot vnto thee that thou wouldest pay my ransome that I might bæ deliuered, and thou wouldest not help me, but this damsell of hir gentleness & for pittie hath saued mæ from death, & deliuered mæ out of prison, and therfore sothly she shall be my wife, therefore forthwith he married hir with great honour, and with hir ended his life.

The Morall.

Deere friends this Emperour bæ tokeneth the Father of Heauen. The young man which was taken with the Pirates of the sea bætokeneth all mankinde, which was taken with the diuell by the sinne of our foresather Adam,
and

and was cast into the prison of hell with great sorrow and paine.

His father would not ransom him, that is to say, the world would doe nothing for him.

This faire daughter betokeneth the godhead, which came down from heauen and tooke manhode of the Virgin Mary, and so made a ghostly marriage betwene him and man. And vppon this condition he deliuered mankinde out of this prison of hell, when hee came from heauen & forsooke the fellowship of Angels for to dwell with vs in this wretched valley of teares. But the father that betokeneth the world, grudged euer against him, and would not suffer that the soule of man should become the spouse of Iesu Christ, but that she should alway serue him and should forsake our Lord.

Therefore if we follow the world and his vanities, certainly wee shall fall in to the snare of the diuell. From the which defend vs our blessed Saviour Iesu Christ. Amen.

The

The History of

The Argument.

It is the ordinance of God that no man shall labour for worldly-promotion by couetuousnesse and falsehood. Man for his first transgression should haue been adiudged to perpetuall torment in hell, had not the sonne of God voluntarily offered himselfe to the death, to saue mankind & destroy sathan his enemy, so that thereby he might place him in the habitacle of Heauenly ioyes euermore lasting.

The 35. Historie.

Sometime in Rome there dwelt a noble Emperour of great linelood named Alexander, the which aboue all vertues loved the vertue of bountie, wherefore he ordained a law for great curiositie, that no man vnder paine of Death should turne a playce in his dish, at his meate, but onely eate the white side and not the blacke

blacke, and if any man would attempt to do the contrary, he should dye without remedy, but or he died he should aske three requestes of the Emperour what him list. (except his life) which should be graunted him.

It befell after on a day that there came an Earle & his sonne of a strange country to speake with the Emperour.

And when the Earle was set at meate, hee was serued with a Plaike, and hee which was hungry and had an appetite to his meat, after he had eaten the white side, hee returned the blacke side, and began to eate thereof, wherefore straight way hee was accused to the Emperour because hee had offended against the law.

Then saide the Emperour. Let him dye according to the law without any delay. When the Earles sonne heard that his father should dye immediately he sat him downe on both his knees before the Emperour and saide. O my reuerend Lord, for his loue that dyed vpon the Crosse, let mee die for my father. Then saide the Emperour.

The History of

It pleaseth me well that one die, for the offence of the law.

Then said the Charles sonne, sith it is so that I shall die, I aske the benefites of the law, that is to say, that I may haue three petitions graunted, or I dye. The Emperour answered and sayde, aske what thou wilt, there shall no man say thee nay.

Then saide this young knight. My lord, ye haue but one daughter the which I desire of your highnesse that shee may lie with me a night, or I die. The Emperour granted, though it were against his will in fulfilling of his law.

Peuerthelesse this knight deflowred hir not as that night, Therefore pleased hee greatly the Emperour. The second petition is this, I aske all thy treasure, And immediatly the Emperour graunted because hee should not bee called a breaker of his owne law.

And when this Charles sonne had receiued the Emperours treasure, hee imparted it both to poore and rich by meanes whereof he obtained their good wills.

My third petition is this, I aske my
Lord

Lord that all their eyes may be put out
incontinent which saw my father ea-
ting of the blacke plaice. Wherefore the
Emperour let make inquisition imme-
diatly who it was that saw the Carle
turne the blacke Plaice. And they that
saw him turne the plaice bethought them
and said within themselves. If we know
ledge that we saw him do this trespassse
then shall our eyes be put out, and there-
fore it is better that we hold vs still.

And so there was none found that would
accuse him. When the Charles sonne saw
this he said to the Emperour. My Lord
quod he, yee see that there is no man ac-
cuseth my father, therfore giue ye right
full iudgement. Then said the Empe-
rour. For as much that no man will
knowledge that they saw him turne the
plaice, therefore I will not that thy fa-
ther shall die.

Loe thus the sonne saved his fathers
life, and after the decease of the Empe-
rour married his daughter.

The Morall.

Q.

Ans.

The Historie of

Dære friendes, this Emperour betokeneth the father of heauen, which ordained a law, that no man should turne the blacke side of the Plaice, that is to say, there should no man labour for riches or promotion by couetousnesse and falsehood.

The earle that came to the Emperour, betokeneth Adam our fore father, which came out of the land of Eden, to the Court of Paradiſe, and turned by the blacke side of the Plaice when he eate of the Apple, wherefore he should haue ben condemned to euerlasting death.

But his sonne that betokeneth our lord Iesu Christ. For he toke flesh of Adam, and preferred himselfe voluntarily to die for him. The Father of Heauen graunted that hee should goe downe to dye for mankind.

Nevertheless or hee died he asked three petitions of his father of Heauen. The first was this, that hee might haue by him his daughter which betokeneth the Soule of man, and bring her with him into the bosome of heauen, according to the
the

the words of Osee saying.

Ecce sponsabo eam mihi. That is to say, I shall wed hir to my wife.

The second petition was this, all the Emperours treasure, which betokeneth the treasure of Heauen, according to this scripture. Sicut disposuit mihi pater.

That is to say, lyke as my father hath disposed for mee, so I dispose for you.

The third petition was this, that all their eies should bee put out, that is to say, that the diuell which dayly accuseth man might bee put from the light of heauenly grace.

And thus saued he mankinde and led him vp with him vnto the Pallayce of Heauen. Vnto the which pallaice bring vs our Lord Iesus...men.

The Argument.

¶ The father of heauen of his meere grace promoteth some poore men, raising them from the dust to sit amongst Princes.

Q.ii.

But

The Historie of

But extolling themselves without regard of gods goodnesse, they are made abiects vnto him, the diuell worketh deceipt in his members, against the godly. Christ came downe from heauen to minister the water of eternell life vnto man, and by his death and passion to reuiue our soules, (which before were dead) vnto the firme state of eternall felicitie.

The 36 Historie.

IN Rome there dwelt sometime a mightie Emperour named Lemicus, which on a day rode to a forrest to disport him, where as hee met sodainely with a poore man to whome hee saide thus. Friend whence comest thou, and who art thou. My Lord quod he, I come from the next Cittie, and your man I am. Then saide the Emperour, thou seemest poore, therefore if thou wilt be good and true I shall promote thee to great riches and honour.

Than

Then answered the poore man and sayd. My Lord I promise you faithfully to bee true to you as long as I live.

The Emperour anone made him knight and gaue him great riches. When hee was thus promoted, hee waxed so proud that hee thought him selfe more able to bee an Emperour then his Lord, wherefore he made suggestion to diuerse Lords of that Empyre that hee might vsurpe, and take vppon him through strength of them to bee Emperour. When the Emperour heard this, anone hee exiled him and all those that were consenting to him, so that they liued abjects in great wretchednesse and sorrow, and than the Emperour ordayned other men in their steedes, and gaue them all the possessions of the traytors.

And when the banished men heard that straungers had taken possession of their lands and goods, anone they conspyred against them, and through treason requested them to a banquet.

And they as innocents thinking vpon no such treason, came at the day assigned and were serued with fine messes,

Q.iii.

which

The Historie of

which were popsoned, wherefore as many as tasted of that vice dyed incontinent.

When the Emperour heard this, hee was greatly moued, and assembled his counsell, to wit what was best to be done of this treason and of their death. Then said the Emperours sonne. My Lord I am your sonne and ye be my Father, & therefore I shall giue you good counsell and profitable to all men.

Not far hence is a little nation wherein dwelleth a fayre Mayden and a gracious in the sight of euerie man, which had an orchard wherein is a well, the water thereof hath such vertue, that if it be cast vpon a dead man, stright way he shall liue againe and recouer his life.

Therefore my Lord I shall descende vnto that nation and seeke that water whereby they that were slaine at the banquet might be restored againe to life. And when the Emperour heard this, he was greatly reioyced and sayd. Sonne, thy counsell is good. And straight way the Emperours Sonne went into the saide nation, and fell in conceit with the
May

Mayden in so much that he entred into the garden and assailed to tast the water of the well. And when he had so done, he made fine deepe trenches in the ground, in the which the water ran till it came where the dead men lay buryed, thereupon when the water touched the, they arose from death to life.

Then the Emperours sonne led them vnto his father. And when the Emperour saw this, hee was right ioyefull, wherefore he crowned his sonne with a Laurate crowne, in token of victorie, & so ended his life in rest and peace.

The Morall.

This Emperour betokeneth the Father of Heauen. The poore man that was promoted, betokeneth Lucifer, the which was exalted of naught, and enthroned in the Emppye of heauen with so great ioy and cleerenesse, that him seemed through his pryde, hee would bee like vnto almightie God.

D.iii.

And

The Historie of

and not onely lyke him, but moze than almightie God, wherefore the father of Heauen exiled him & all them that consented vnto him to hell : And in theyz place man was exalted to great ioy and honour.

The diuell seeing this, enuied him that man should come to such glory and honour, and bad Adam and Eve, to a banquet, when they eate of the Apple against Gods commaundement, and counselled them thus, saying . In what houre yee eate of the Apple yee shall be like gods. And at this counsed banquet they were serued with five messes that wer popsoned, that is to say, their five wits were accorded in eating of the Apple, whereof man was infect and dyed.

This hearing the Emperours sonne moued with mercie, came downe from heauen into this world and acquainted him so well with the blessed virgin Mary, that he found in hir the well of manhode, and conioyned it to his godhead, according to the Scripture . I am the well of life, who drincketh of it shall not thirst. After that he let make five trenches

thes in the ground, that is to say, five woundes in his bodie, of the which ran both blood and water, whereby all mankinde was raysed from death to lyfe, and led them vp into the pallasite of Heauen. Unto the which bring vs our blessed sauiour Iesu Christ. Amen.

The Argument.

¶ The Father of heauen extendeth his goodnesse diuers wayes towardes frayle man, yet he takeing contrarie waies, liueth in spiritual fornication, for the which being exiled from the state of felicitie, he is compelled to lead a miserable & painful life. But being reconciled by the death of his sauiour, hee posseth the heritage of heauenly felicitie.

The 37 History.

Sometime in Rome there raigned a
 S mightie Emperour named Dunstain
 in whose Emppre there dwelt a gentill
 D. b. Knight,

The Historie of

knight. that had two sonnes. One of his sonnes matched himselfe against his fathers will with a common harlot. The knight hearing this exiled his son from him. And when hee was thus exiled, hee begot on this woman a sonne.

And some after that he waxed sick and in penury, wherefore he sent messengers to his father, beseeching him of his mercy. This hearing his father, had compassion and ruth on him wherefore hee was reconciled.

And when hee was thus brought againe to his fathers grace, hee gaue his Childe which hee had gotten tofore on this common woman to his father. And hee full kindly receiued it as his sonne, and nourished it.

When his other sonne heard this, he said to his father, father quod hee, it seemeth to mee that thou art out of thy right minde, which I will proue by this reason. For hee is out of his right minde, that receiueth a false heyre and nourisheth him, whose father hath erred and damage and disease tofore.

For my Brother which begat this
childe

childe hath done thee great iniury when he married the common woman against thy will and commaundement, therefore me seemeth that thou art out of thy right minde.

Then answered the father and sayd. Because thy brother is reconciled thou art enuious to mee, and also unkinde to thy owne Brother, willing to put him from my fellowship for evermore, and sothly no unkinde man shall haue mine heritage except hee bee reconciled.

But yet thou neuer reconciledst to him of his unkindnesse, for thou mightest haue reconcild him, but thou wouldest not, therefore of mine heritage gettest thou no part.

The Morall.

The Father of the two bretheren bectokeneth the Father of Heauen.

And

The Historie of

And his two sonnes betokeneth the nature of Angells and the nature of man.

For man was marryed to a common woman or harlot when hee ate of the Apple against the commaundement of God, wherefore hee was exiled by the father of Heauen and put from the ioyes of Paradise.

The sonne of the common woman betokeneth mankinde. This knights sonne that is to say Adam, liued in great misery, for after his sinne hee was put from ioy in- to this wretched valley of teares and weeping, according to this Scripture, In sudor vultus, &c. In the sweat of thy brow thou shalt eat thy bread.

But after by the passion of Christ hee was reconciled. But the other sonne that betokeneth the diuell was ever unkinde, and grudges dayly agaynst our reconciling, saying that by sinne wee ought not to come vnto the heritage of Heauen. Vnto the which bring vs our Lord Iesu Christ. Amen.

The Argument.

Wee

Wee ought in euery vocation & calling to
bee haue our selues iustly and toyle the
poore man with equitie, wee must not
iniury the rich men.

The mighty men are to bee honoured
and not defrauded of their dignitie and
estate being men of cinceare life: they
that did contrary to the meaning of du-
tifull behofe heerein, are worthy of e-
uerlasting death.

The 38 History.

Sometime there dwelt in Rome
a mightie Emperour named Donat,
which did let make three Images
of the which one held out his hand
straight vnto the people and had on his
finger a ring of Gold.

The second Image had a beard of gold.
And the thirde had a mantell of Purple,
commanding vpon paine of death that
no man should bereane these Images of
the ring, the beard, nor the mantell.

It befell afterward vppon a time that
one Dionise a tirant, came into the tem-
ple and toke away the ring from the first
Image

The History of

Image, the beard from the second, and the mantell from the third. And when he had so done, he was forthwith accused vnto the Emperour and brought before him, and straightly examined of that trespasse, why hee despoyled the Images against the Emperours commandement. Then answered Dionise and said as followeth.

My Lord it is lawfull to aunswere for mee. When I entred into the Temple the first Image held forth his hand straight to mee, as who would say, I giue thee this ring, and therefore I toke the ring at the giuft of the Image, being loath to refuse his gentle offer.

And when I saw the second Image hauing a beard, I thought thus within my selfe :

I knew sometime the father of this Image, which had no beard, and now his sonne hath a beard which is against reason, the sonne to haue a beard and the Father none, and therefore I tooke from him his beard; that hee should bee like his father.

After that when I saw the third Image

mage clothed in a mantell of Golde, I thought that a mantell of golde was not behoueable to him in winter, for gold is naturally colde, which might be cause of his death, and therefore I tooke it from him because it was to colde in winter, & to hot in sommer. When Dionie had excused him by these reasons, the Emperour answered and said. thou hast answered wickedly for thy selfe, what shuld cause thee rather than any other man to despoile these Images, for as much as I commaunded that no man shoulde take any thing away from them, & thine owne mouth hath condemned thee. And none the Emperour called to him one of his Squires, and charged him to smyte of his head, and so it was done.

The Morall.

This Emperour betokeneth Almighty God the Father of Heauen. The three Images betokeneth the poore men, the rich men, and the mightie men of this world. The tyrant Dionie, betokeneth

The History of

neth all officers in euery estate letwoldly behauing themselves, which take away from poore men the ringe of their fingers, and say thus. I may take that is giuen me. But when the poore man hath ought to doe, hee must needes put forth his hand to giue whether hee will or no, if hee shall speede. They take also the beard from the rich man and say thus. This man is richer than his father was, therefore take we his liuelode from him and make him like his foresather. They take also the mantell of golde from the mightie men, when they see any man of honour and of good liuing, willing to correct such mil doers, then say they, this man is to colde for he enclineth nothing to our opinions, and also he is to hot of power in working against vs, therefore goe wee and take from him his mantell of might, and so they accuse him and put him out of office.

But certaine all such men stand in perill of euerlasting death. From the which saue vs he that shed his precious blood for vs.

The

The Argument.

¶ Man ought to nourish Christ in his hart by fayth and fruits of good life. The reward of such as haue care vpon the conuersation of Christ & his institutions, wee must watch least wee enter into temptation, these thinges considered, we shall then by Gods gracious good prouidence, attaine vnto the reward of his heauenly and euerlasting blisse.

The 39 History.

There dwelt sometyme in Rome a mightie Emperour named Euas, which had a faire yong Lady to his wife, vpon whom hee had begotten a faire sonne. When the states of the empire heard this, they came vnto the Emperour & besought him to haue the keeping of his sonne.

Immediately the Emperour sent a Herald throughout the citie, proclaiming that in whose house were first found
R. fire,

The History of

fyre and water, the good man of that house shall haue his sonne in keeping, and to nourish. And than the Emperoz made a proclamation, that who so euer had his sonne to keepe, should nourish him cleanly & feede him with wholesome meates and drinckes. And when the childe came to age, than should the keeper be promoted to great honour, wherefore many men let make ready fire and water, in hope to haue the childe. But on the night when euery man was a sleepe, there came a tirant named Sulpus, that quenched the fire and threwe out the water.

Neuerthelesse among all other there was a man named Ionathas, that laboured so diligently that he kept both day and night fire and water. In a morning earlye the Herald at the Emperours commaundement went through the Cite and sought in euery house for Fyre and Water, but hee could finde none till hee came to Ionathas house, where as hee found both Fyre and Water readie, wherefore hee was brought before

foze the Emperour, and deliuered him his sonne according to his proclamati-
on. When Ionathas had the Emperours sonne, he led him home vnto his house. And sone after hee sent for masons and carpenters, & let make a strong chamber of lime and stone. And when the chamber was made, hee sent for painters and let paint on the wall within the chamber x. Images, with this posey painted aboue their heads.

Who so defileth these Images, shall die a cruell death.

And then hee let draue on the doze a gallous, & figure of a man hanging there vpon with this posey painted aboue his head. So shall he be serued that nourisheth the Emperours sonne amisse.

Also he let make a chaire of golde, and himselfe sitting therein, crowned with a crowne of golde, with this superscription aboue his head.

Who so nourisheth the Emperours sonne cleanelly, thus shall he be honoured.

When this was done, often times as hee was a sleepe he was greatly tempted to desyle these ten excellent Images,

R.ii.

but

The History of

but anone hee reade the superscription
aboue their heads, & then all the temp-
tations seaced. And when the Empe-
rours sonne was euill kept, then went
hee to the gallowes and reade that posey
which was witten aboue his owne
head, and for dread thereof kept the child
better, and was dilligent to giue atten-
daunce on him.

And when hee beeheld the chaire and
himselfe sitting therein crowned with
a crowne of golde he was right ioyfull
thinking to haue a good rewarde for kee-
ping of the Emperours sonne. When
the Emperour heard of his dilligent de-
meanour about his sonne, hee sent for
him and for his sonne, thanking him for
his well keeping and nourishing of him,
and after promoted him to great hono-
r and worshop.

The Morall.

This Emperour betokeneth the fa-
ther of heauen. The Emperesse betoke-
neth the blessed virgin Mary.

The Emperours sonne betokeneth our
Lord

Lord Iesu Christ. The Herald that was sent throughout the Citie betokeneth saint Iohn Baptist, which was sent before our Lord, to prepare the way for him, according to holie scripture. Ecce mitto Angelum, &c. Loe I send myne Angell beefore mee, &c. The states that desired the Emperours sonne to nourish betoken the Patriarkes and Prophets, which desired greatly to nourish our Lord Iesu Christ, and also to see him, but they might not see him ne nourish him, for fyre and water which should haue bene cause of their sight, was not with them perfectly.

The fire betokeneth the holy Ghost, which had not yet appeared to them, for they were not washed with the water of baptisme. Also yee may vnderstand by the fire perfect Charitie, and by the water true contricion, which two now a daies fayleth in many men, and therefore they may not haue the little Childe Iesus in their hearts.

Jonathas that watched so diligentlie betokeneth euerie good Christian man, which studyeth euer to watch in well

R.iii.

doing

The History of

doeing, yelding to GOD for sinnes the
tyze of charitable repentaunce, and the
water of contrition.

But oftentymes the tyzant which bee-
tokeneth the diuell, putteth out the fire
of charitie from out of mens harts and
casteth out the water of contrition, so
that they may not nourish the litle childe
Jesus. Therefore lette vs watch as Io-
nathas did, that wee enter not into temp-
tation. And call wee vnto vs Balsors,
that is to saye, discrete Preachers, which
can make in our hearts a chamber of
stone, that is to saye, a sure Faith and
hope. Than call wee to vs Painters,
that is to say, Ministers of Gods word,
which can paint in our harts ten Ima-
ges, that is to say, the ten commaunde-
ments, which if thou keepe and obserue
dayly, without doubt thou shalt be ho-
noured in Heauen.

And if thou keepe well the Emperours
sonne, thou shalt sit in a chayre of Gold,
crowned with a crowne of Gold. And if
that thou nourish him not well, without
doubt thou shalt be in daunger of tor-
ment in hell.

From

From the which preserve vs our blessed
Saviour Jesus. Amen.

The Argument.

The soule of man espoused vnto Christ
the flesh procureth the same to sinne.
The Christian soule by faith withstan-
deth temptation. The redemption of
mankinde from sinne and death.

The deceits of vnthankfull heartes.

The spirit healeth the defects of the
flesh, after a pure repentance followeth
perpetuall Ioy & felicitie, both of soule
and body.

The 40 History.

In Rome dwelt sometime a mightie
Emperour named Menaly, which had
wedded the Kinges daughter of Hun-
garie, a fayre Ladie and a gracious in
all hir works, and specially shee was
mercifull. On a tyme as the Emperour
lay in his bedde, he bethought him that
he would goe visitt the holy lande. And
on the morrow he called to him the

K.iii. Em.

The History of

Empresse his wife and his owne onelis-
brother, and thus hee saide. Deere Ladie
I may not ne I will not hide from you
the priuities of my heart, I purpose to
visit the holy land, wherefore I ordaine
thee principally to bee Lady & gouernour
ouer all mine empyre and all my peo-
ple. And vnder thee I ordayne here my
brother to bee thy steward for to prouide
all things that may bee profitable to
mine empyre and to my people.

Then sayde the Empresse, sith it will
none otherwise be but that needs yee will
goe to visit the Citie Ierusalem, I shall
bee in your absence as true as any Tur-
tle that hath lost hir make, for as I bee
leue, yee shall not escape thence with
your lyfe.

The emperour anone comforted hir
with sayre words and kissed hir, and af-
ter that tooke his leaue of hir and of all
other, and so went forth vnto the Citie
of Ierusalem.

And anone after that the Emperour
was gone, his brother became so proude,
that hee oppressed poore men and robbed
rich men, and yet dyd hee worse than
this,

this, for dayly hee stirred the Empresse to commit sinne with him. But ever she answered againe as an holy and deuout woman, and sayde.

I will quod shee, neuer consent to you ne to none other, as long as my Lord liueth. Neuerthelesse this knight would not leaue with this aunswere, but ever when hee found hir alone hee made his complaint to hir, and stirred hir by all the wayes that hee could to sinne with him. When this Ladie saw that hee would not cease for no answer ne would not amend himselfe, when shee saw hir tyme shee called to hir thre or foure of the worthiest men of the empyre and sayd to them this. It is not vnknownen to you that my Lord the Emperour ordained mee principall gouernour of this Empyre, & also hee ordained his brother to bee Steward vnder mee, and that hee should doe nothing without my counsell, but hee doth all the contrary, for hee oppresseth greatly poore men, and likewise robbeth the rich men, and yet hee would doe worse then this, if hee might haue his entent, wherefore I commaund you

The Historie of

in my Lords name that you binde him
fast and cast him in prison.

Then said they, sothly he hath done ma-
ny euill deedes sith our Lord the Emperour
went, therefore we be redie to obey your
commaundement, but in this matter ye
must aunswere for vs to our Lord the
Emperour. Then said she, dread ye not,
if my Lord knew what he hath done as
well as I, he would put him to the foul-
lest death that could be thought. Imme-
diately these men sette hand on him and
bound him fast with yron chaines, and
put him fast in prison, where as he laye
long tyme after, till at the last it fortu-
ned there came tidings that the Empe-
rour was comming home, and had obtai-
ned great worship and victorie. When
his brother heard of his comming, hee
said: Would to God my brother might
finde mee in prison, for than would he en-
quire the cause of myne imprisonment of
the Emprisse, & she will tell him all the
trouth, and holn I procured hir to com-
mit sinne, & so for hir I shall haue no fa-
uour of my Brother, but lose my lyfe,
this knowe I well, therefore it shall not
be so

be so. Than sent hée a messenger vnto the Emprisse, praying hir for Chriſtes passion that ſhee would vouchsafe to come vnto the priſon doze, that he might ſpeake a word or two with hir.

The Emprisse came to him, and enquired of him what hée would haue. Hée answered and ſayde. O Ladie haue mercie vpon mee, for if the Emperour my brother finde mee in this priſon, than ſhall I dye without any remedie.

Than ſayde the Emprisse, if I might know that thou wouldest be a good man and leaue thy folly, thou shouldest haue grace.

Than dyd hée promise hir assuredly to be true and to amend all his trespassse. When he had thus promised, the Emprisse deliuered him anon out of priſon, and made him to be bathed and shauen, and apparelled him worshipfully according to his estate, and than she ſayd vnto him thus. Now good brother take thy ſtede and come with mee, that we may ryde to meeete my Lord. He answered and ſayd, Ladie I am redy to fulfil your will & commaundement in all things.

And

The Historie of

And than the Empresse tooke him with hir and many other knights, and so rode forth to meete with the emperour, and as they rode together by the way, they saw where a great Hart ranne afore them, wherefore euery man with such hounds as they had chased him on horse back, so that with the Empresse was left no creature, saue onelie the Emperours brother, which seeing that no man was there but they two, thus hee sayde vnto the Empresse.

Loe Lady, heere beside is a priue forrest; and long it is agoe that I spake to thee of loue, come now and consent vnto mee that I may lye with thee.

Then sayde the Empresse. A sole what may this bee, yester day I deliuered thee out of prison vpon thy promise, in hope of amendement, and now thou art returned to thy follie againe, wherefore I say now to thee as I haue sayde before, there shall no man doe such thing with mee saue onely my Lord the Emperour, which ought of verie duety so for to doe. Than sayde hee, if thou wilt
not

not consent to mee, I shall hang thee
here vpon a tree in this Forrest, where
no man shall finde thee & so shalt thou
dye an euill death. The Empresse an-
swered meekely and sayde. Though
thou smite off my head and put mee to
death withall manner of torment, thou
shalt neuer haue me to consent to such
sinne. When hee heard this, hee un-
clothed hir all saue hir smock, and hang-
ed hir vp by the haire vpon a tree, and
tyed hir steele beśide hir, and so rode
forth to his fellows, and tolde them
that a great hoast of men met him, and
toke the Empresse away from him.
And when hee had tolde them this they
made all great sorrow.

It befell on the third day after there
came an Earle to hunt in that Forrest, &
as hee rode beating the barkes, there
started a Fore, whom his hounds fol-
lowed fast till they came nere the tree
where the Empresse hanged.

And when the dogges felt the saugur
of hir, they left the Fore and ranne to-
ward the Tree as fast as they could.

The Earle seeing this wondred greatlie
and

The History of

and spurred his horse and followed them till he came wheras the Emperesse hang-
ed. When the Earle saw hir thus hang-
ing, he meruailed greatly, for as much
as she was right fayre and gracious to
leehold, wherefore hee sayde vnto hir in
this manner wise. O woman who art
thou, and of what countrie, and where-
fore hangest thou here in this manner
wise.

The Emperesse that was not yet fully
dead, but in point ready to dye aunswe-
red and said. I am quod she a straunge
woman, and I am come out from far
countrie, but how I came hether God
knoweth. When answered the Earle
and said. Whose horse is this that stand-
eth by the bound to this tree. Then
answered the Lady & said, that it was
hirs. When the earle heard this, he knew
well that she was a gentle woman, and
came of noble linage, wherefore hee was
the rather moued with pittie, & said vn-
to hir. O faire lady thou seemest of gen-
tle blood, and therefore I purpose to deli-
uer thee from this mischief, if thou wilt
promise to goe with me and nourish my
faire

faire yong daughter, & teach hir at home
in my castell, for I haue no childe but
onely hir, & if thou keepe hir well thou
shalt haue a good reward for thy labour.
Then saide she. As far forth as I can or
may, I shall fulfill thine entent. And
when she had thus promised him he toke
hir vowe of the tree, and led hir home
to his castell, and gaue hir the keeping of
his daughter that he loued so much, and
she was cherished so well that she lay
euery night in the Carles chamber, and
his daughter with hir: and in his cham-
ber euery night there brent a lampe, the
which hanged betwene the Emperesse
bed and the Carles bed. This Lady be-
haued hir so gently, that she was belo-
ued of euery creature. There was that
time in the earles court a steward, which
much loued this Emperesse exceedingly
aboue all thinges, and oftentimes spake
to hir of his loue. But she answered
him againe and said.

I know yee deere friend for certaine-
tie. that I haue made a solempne vowe
to God, that I shall neuer loue any man
in such maner wise but onely him whom

The History of

I am greatly beholden to loue by Gods commandement.

Then saide the Steward, Thou wilt not then consent vnto mee. My Lord quod shee, what needeth thee any more to aske such thing, the bow that I haue made, truely I shall keepe & hold by the grace of God.

And when the Steward heard this, hee went his way in great wrath and anger, thinking within himselfe, if I may I shall bee reuenged on thee. It befell vpon a night within short time after that the Carles chamber doore was forgotten and left vnshet, which the Steward had anone perceiued. And when they were all a sleepe, hee went and espyed by the light of the Lamp where the Empresse and the young Maiden laye together, and with that he drew out his knife and cut the throat of the Carles daughter, & put the bloody knife into the Empresse hand shee being a sleepe and nothing knowing thereof, to the entent that when the Carle awaked he should see the knife in hir hand, and that hee should think that she had cut his daughters

ter throte, wherefore shee should be put to a shamefull death, for this mischivous deede. And when this damsell was thus slaine, and the bloody knife in the Emperesse hand, the countesse awaked out of hir sleepe and saw by the light of the Lampe the bloody knife in the Emperesse hand, wherefore shee was almost out of hir wits, and saide to the Earle, O my Lord, beeholde in yonder ladies hand a wonderfull thing.

Anone the Earle awaked and beheld on the Emperesse bed and saw the bloody knife as the Countesse had said, wherefore he was greatly moued, and cried to hir and said. Awake woman out of thy sleepe, what thing is this that I see in thy hand. Anone the Emperesse through his cry awaked out of hir sleepe, and in hir waking the knife fell out of hir hand, and with that she looked by hir & found the earles daughter dead by hir side, and all the bed bee sprent with blood, wherefore with an huge voice shee cryed and sayde. Alas alas and welaway, my Lords daughter is slaine.

S.

Then

The Historie of

Then cried the countesse vnto the earle with a pitious voice & said. A my Lord let the diuellish woman be put to the most foule death that can be thought, which thus hath slaine our onely Childe.

And when the Countesse had said thus to the Earle, shee saide to the Empresse in this wise. The high God knoweth that thou mischieuous woman hast slaine my daughter with thine owne handes, for I sawe the bloody knife in thy hand, and therfore thou shalt die a foule death. Then saide the Earle in this wise. O thou woman were it not that I dread God greatly, I should cleaue thy bodie with my sword in two parts, for I deliuered thee from hanging, & now thou hast slaine my daughter, neuerthelesse for mee thou shalt haue no harme, therfore goe thy way out of this Citie without any delay, for if I finde thee heere this day, thou shalt die a most cruell death.

Then arose this wofull Empresse and dyd on hir clothes. & after leapt on hir palfrey and rode toward the East alone without any safe conduct. And as shee rode

rode thus mourning by the way she espied on the left side of the way a payre of galloves and seauen officers leading a man to the galloves to be hangcd, wherfore she was moued with great pitie, and smote hir horse with the spurs and rode to them praying them that thee might redēme that misdoer, if he might be saued from death for any mēde. Then said they, Lady it pleasech vs well that thou redēme him. Anone the Emperesse accorded with them and pated his ransom, and then he was deliuered. Thus saide she to him. Now my dēre friend be true till thou die, sith I haue deliuered thee from death.

On my soule quod hee, I promise you euer to bee true. And when he had thus said, he followed the Lady still till they came nigh a Citie, and then saide the Emperesse to him.

Good friend quod she, goe forth thy way afoze mee out of the Cittie, and take vp for vs an honest lodging, for ther I purpose to rest a while. This man went forth as she commanded and toke vp for hir a good lodging and an honest,

S.ii.

where

The Historie of

Whereas she abode a long time. When the men of the citie perceiued hir beautie, they wondred greatlie, wherefore many of them craved of hir unlawfull loue, but all was in vaine, they might not speede in any wise. It fortuned after on a day that there came a ship full of marchandise and arriued at the haven of that Citie. When the Lady heard this she said vnto hir seruant.

Goe to the ship and see if there be any cloth for mine vse. Hir seruant went forth to the shippe, whereas hee found many precious clothes, wherefore hee prayed the master of the ship that hee would come into the Citie and speake with his Lady. The master granted him & so he came home to his Lady before and warned hir of the comming of the master of the ship. Anon after the master of the ship came and saluted the lady worthely. And the Lady receiued him according to his degree praying him that she might haue for hir money such cloth as might be profitable for hir wearing. Anone he granted that she should haue, and soone they were a greed, wherefore
the

the servant went immediately agayne with the Maister of the shippe. And when they were both within the ship boorde, the Maister saide to the Ladies servant. My déere friend to thee I would open my counsaile, if I might trust in thee, and help mee, thou shalt haue of me a great reward. Then answered hee and said. I shall (quod hee) bee sworn vnto thee on the Holy Euangelist, that I shall keepe thy counsaile and fulfill thine entent, as far forth as I can.

Then saide the Maister of the ship, I loue thy Lady more then I can tell thee, for hir sayzenesse is so great, that I would giue for the loue of hir all the gold that I haue, and if I may obtaine the loue of hir through thy help, I shall giue thee whatsoeuer thou wilt desire of mee.

Then said the Ladies servant tell mee by what meanes I may best speede. Then saide the Maister of the shippe. Goe home to thy Lady againe and tell hir that I will not deliuer to thee my cloth, except she come hir selfe, but bring

S.iii.

hir

The Historie of

hir to my shippe except the winde bee good and able, for then I purpose to lead hir away. Thy counsell is alwaies good quod the Ladies seruant, therefore giue mee some reward, and I shall fulfill thine intent.

And when he had receiued his reward hee went againe to his Ladie and tolde hir that by no meanes the master of the shippe would not deliuer him the cloth but if she came hir selfe. The Ladie beleued hir seruant and went to the ship. And when shee was within the shippe boord hir seruant abode without.

When the master saw that, she was within the ship, and the wind was good, hee drew vp the sayle and sayled forth. When the Ladie perceiued this, thus she said to the maister. O maister (quod shee) what treason is this that thou hast done to mee. The maister answered and sayde. Madame certainly it is so that I must needes lie with thee, and afterward espouse thee. For sooth quod shee, I haue made a vow that I shall neuer commit such sinne but with him vnto whom I am bound by right and by

by the law. Soothly quod hee, if yee will not graunt mee with your good will, I shall cast you out into the midst of the sea, and there shall ye die an euill death. If it be so quod she, that I must needes consent or else die, than I pray thee to prepare a priuie place in the end of the shippe, whereas I may fulfill thine entent or I die, but first I pray thee that I may say my prayers vnto the Father of Heauen, that he may haue mercie on mee.

The master beleeued hir, wherefore hee let ordaine hir a Cabbin in the ende of the ship wherevpon shee set hir downe on both hir knees and made hir prayers saying on this wise.

O thou my Lord God that hast kept me from my youth in cleannesse, keepe mee now that I be not defloured, so y I may serue thee euer with a cleane heart and minde. When she had thus ended hir orison, there arose sodenly a great tempest in the Sea, so that the ship all to brast, and all that were within perished saue the lady that caught a cable & saued hir selfe, & the Maister of the ship an other,

The Historie of

neverthelesse she knew not of him ne h^{ad}
of hir, for they were driven to diuers
coastes. The Lady landed in hir owne
Empire beside a Citie where in shee
was worshipfully receiued, and shee ly-
ued so holy a life, that G D gaue hir
grace and power to heale sicke folke, of
all manner of diseases, wherefore there
came much people to hir, both crooked,
blind, and lame, and euery man through
the grace of God and hir good demean-
nure, were healed, wherefore hir name
was knowne through diuers regions.
Nevertheless, shee was not known as
Emperesse. In the same time the Em-
perours brother (that had hanged hir
before by the heyre) was smitten with
a foule Lepre. The Knight that slew
the Carles daughter, and put the blow-
dy knife in hir hand, was blind, deafe,
and had the palsey. The theefe that be-
trayed hir to the mayster of the shippe,
was lame and full of the crampe. And
the maister of the ship distraught out
of his wits.

When the Emperour heard that so
holy a woman was in such a Citie, h^{ad}
called

called his brother and said to him thus. Goe wee deere brother vnto this holie woman that is dwelling in this Citie, that shee may heale thee of thy Lepzie. Would to God (quod hee) that I were healed. Anone the Emperour with his brother went toward the Citie. And when the Citizens heard of his comming they receiued him worshipfully with procession. And than the Emperour enquired of the Citizens if any such holy woman were among them that could heale sicke folke of theyr disease. The Citizens answered and saide, that such a one was there.

Then was the Emperesse called forth befoze the Emperour, but shee muffled hir face as well as shee could, that the emperour hir husband should not know hir, & when she had so done, shee saluted him with great reuerence, as it appertayned to his estate.

And hee againe in like wise, saying thus. O good Lady, if thou list of thy grace to heale my brother of his lepie, aske of mee what thou wilt, and I shall graunt it thee for thy reward.

S.b.

When

The Historie of

When the Emperesse heard this, shee looked about hir and saw there the Emperours Brother, a foule leper, shee saw there also the knight that slew the earles Daughter blinde and deafe. The theefe that shee saued from the gallowes lame, & also the Maister of the ship disfraught out of his wittes, and all were come to hir for to bee healed of their sicknesse, but they knew not hir: for all y they knew not hir, she knew them well: Then sayd she vnto the Emperour thus.

My reuerend Lord though yee would giue mee all your Empire, I may not heale your Brother, nor none of these other, but if they knowledge openly what they haue done.

When the Emperour heard this, hee tourned him towards his Brother and sayde vnto him Brother, acknowledge openly thy sinne beefore all these men, that thou mayst bee healed of thy sicknesse. Then anone hee began to tell how he had led his life, but hee told not how he had hanged the Emperesse in the Forrest by the hayre of hir head, most dishonourably.

When

When hee had knowledged all that him list, the Empresse replied and saide. Soothlie my Lord, I would gladly lay vnto him my medicine but I wot right well it is in vaine, for he hath not made a full confession. The Emperour hearing this hee tourned toward his brother and sayd againe in this wise.

What euill sorrow or vnhappy wretchednes is in thee, seest thou not how that thou art a foule leproy, therefore know ledge thy sinne truely that thou mayst bee whole, or els auoide my company for euermore.

A Lord quod hee, I may not tell my life openly, but if I be first sure of thy grace. What hast thou trespassed against mee quod the Emperour. Then answered his brother and sayde. Mine offence against thee is græuous, and therefore I aske mercie. The Emperour thought not on the Empresse for as much as hee supposed she had been dead many yeeres befoze, hee commaunded his brother to tell forth what he had offended him, and hee should bee forgiven.

And whē the Emperor had thus forgiven
his

his broth, hēe beganne to tell openly how he had desired the Emperesse to commit adultery with him, and he had hang- ed hir, by the haire in the forrest, bee- cause shee would not consent by any meanes to him.

And when the Emperour heard this, hēe was almost beside himselfe, and in his rage he said thus: O thou most wret- ched creature, the vengeance of God is fallen vpon thee, and were it not that I haue pardoned thee thou shouldst dye the most shamefull death that could bee thought. Then saide the Knight that flew the Carles daughter. I wot not quod hēe, of what Lady yee meane, but I wot that my Lord found on a time such a Lady hanging by the hayre in the Forrest, and brought hir home to his Castle, and hēe tooke hir his daugh- ter to keepe, and I prouoked hir as much as I could to sinne with mee, but shee would in no wise consent to me, wher- fore I flew the Carles daughter that lay with hir, and when I had so done, I put the bloody knife in the Ladys hand that the Carle should thincke shee had

had slaine his daughter with hir owne hands, and then was shee exiled thence, but shee became I wot not.

Then saide the theefe I wot not of what Lady yee meane, but well I wot that seauen officers were leading mee to the gallowes and such a Lady came riding by and bought me of them, & than went I with hir, and afterward I betrayed hir, vnto a maister of a ship.

Such a Lady (quod the maister of the shippe) receyued I and when we were in the middelt of the sea, I would haue layne with hir, but shee sate downe to hir pzaiers, and anone there arose such a tempest that the shippe all to brast, and wee were all drowned saue she and I, but what afterward befell of hir I wot not.

Then cryed the Emperesse with a loud boice and saide. Soothly deere friendes yee doe now truely confesse and declare the truth, wherefoze I will now apply my medicine, and anone they receyued their health.

When this lady the Emperesse had thus done she opened hir face to the emperoz
and

237 The History of

and hee forthwith knewe hit, and ranne to hir and imbraced hir in his armes and kissed hir oftentimes, and for ioy he wept bitterly saying.

Blessed be God, now haue I found that I desire. And when hee had thus saide, hee led hir home to his pallaice with great ioy, and after when it pleased almighty GOD, they ended both their liues in peace.

The Morall.

This Emperour betokeneth our lord Iesu Christ. The Emperesse betokeneth a holy soule. This Emperours brother betokeneth the flesh, to whom our Lord hath giuen charge of the Empire, but most principally to the soule. Neuerthelesse the wretched flesh oft prouoketh the soule to sinne. But the Soule that loueth God aboue all thinges withstandeth that temptation and calleth to hir hir ghostly power, that is to say, reason, will, vnderstanding and conscience, and
ma

maketh them to imprison the flesh that is disobedient to the soule; in the prison of true Repentaunce, vnto the time hee obey to reason in all thing. And thus in hope of mercy hee sinneth agayne, to whom holy writ saith Maledictus homo que peccat in spe. Cursed bee that man that sinneth in hope. And at the last the soule enclineth to the flesh, & letteth him out of the prison of repentaunce, & washeth him from the filth of sinne, and araieth him with good vertues, and maketh him leape on the palfray of charitable humilitie, and so rideth forth to meete our Lord with the sacrifice of thankes giuing. But alas, full oft the sinner trespasseth against holy scripture, wherefore the hart, that is to say, the lust of flesh and of sinners ariseth beefore him, and after runneth great hounds, that is to say, euill thoughts, and so long they cease till the body and the soule be left alone, & than the flesh stirreth that noble soule, being the spouse of Almighty God.

But the pure and vndefiled Soule that is so welbeloued with God, will not forsake our Lord and consent to sinne,
wherefore

The History of

wherefore the wretched flesh fall oft
dispoyleth hir of all hir clothing, that is
to say, of all hir vertues, & hangeth hir
bp by the haire on an Dake, that is to
say on lustes and delights, and there she
hangeth till the good earle commeth, that
is to say, a discret preacher in the Forrest
of this world, to preach and teach the
word of God, and taketh hir downe and
leadeth hir forth to the Church to nou-
rish his daughter, that is to say, to nou-
rish conscience with fruitfull faith. The
earle had in his chamber a lamp, right
so euery discret Preacher should haue
afoze him the Lamp of holy Scripture,
whereby hee may see both the greuance
and profit of the Soule in teaching of
vertues, and putting away of vice.

The steward that stirreth hir to sinne,
is not else but pride of life, which is ste-
ward of this world, by whom many men
bee deceiued.

But when the soule that is so well bee-
loued with Christ, will not consent vnto
the sinne of pride. then taketh this euill
Steward the knife of couetise, where-
with he slaieth the Carles daughter, that
is

is to say, conscience, according to scripture, saying: Gold & silver hath blinded the eyes of Images, & hath ouerthrowen wise men, so that equitie & righteousness might not enter, but stode a far, & turned their backe. This Lady also redeemed a man from death, that is to say, from euermouring death, which hee had deserued by deadly sinne. Therefore doe wee as did this Lady, smyte wee our horse, that is to say, our flesh with the spurres of repentaunce, and so ride wee forth in all hast, to saue our neighbour from the sinck of deadly sin, help him both bodily and ghostly as Saloman saith.

Woe be to that man lying in deadly sinne, that hath no man to lift him out thereof. Therefore awake thy neighbour and help him. For a brother that is holpen of an other is like a sure citie, and if he giue no more but a cup of cold water to him in the way of help, hee shall not lose his reward.

But many now a daies bee very unkind, as was this theefe, which falsely deceined his lady after that she had saued

¶

him

The History of

him from hanging. The mayster of the ship betokeneth the world, by whom many men be deceiued. But neuerthelesse as oft as a man taketh on him voluntarily the charge of pouerty, & obeyeth vnto the commandements of God, & forsaketh the world, then breaketh the ship: For it is impossible to please God & man and the world all at one time.

When this Lady had espied the tempest of the sea, she went to a citie: that is to say, the soule, after the troubles of this world, went to the holy life, and than she healed all maner of sicke folke, that is to say, every man that is troubled in his soule, that is to say infected with diuers sicknesses, that this Lady healeth through holy life.

But the Soule might not be seene of Christ hir husband, till she hadde knowledged openly all hir sine wittes. But when she had made a pure acknowledgement of hir sinne, then the Emperour our lord God hir husband knew hir, and tooke hir in his armes, and led hir home to the pallaice of heauen. Unto the

the which almightie God bring vs all
foz his sonnes sake. Amen.

The Argument.

¶ Every supream magistrate and other inferior, is to be honoured and reuerenced. Every true Christian man ought to consider his duty heerein, every false Christian peruerteth the waies of the Godly: the reward of such is hid vp in hell, but the iust shall inherite the blessed life euerlasting.

The 41 History.

In Rome dwelt sometime a mighty Emperour named Martin, which foze entier affection kept with him his brothers son, whom men called Fulgentious. With this Martin dwelt also a Knight that was steward of the Emppre, and vncle vnto the Emperour, which enuied this Fulgentious. Studying day and night how hee might bring the Emperour and this child at debate: wherfoze the steward on a day went to the Emperour & said:

T.ii.

¶¶

The History of

My Lord quod he, I that am your true servant am bound in duetie to warne your highnes, if I heare any thing that toucheth your honour, wherefore I haue heard such things that I must needs vtter it in secret to your Lordship betwene vs two. Then saide the Emperour : Good friend (quod hee) say on what thee list.

My most déere Lord (quod the steward) Fulgentius your Cosin, and your nigh kinsleman hath defamed you wonderfully and shamefully, throughout all your Empire, saying that your breath stincketh, and that it is death to him to serue you of your cup. Then the Emperour was grieuouſlie displeased, and almost beside himselfe for anger, and said to him thus : I pray thee my good friend tell mee the very trueth if that my breath so stincketh as hee saith. My Lord (quod the steward) yee may belieue mee, I neuer perceined a sweeter breath in my daies then yours is. Then saide the Emperour, I pray thee good friend tell mee how I may bring this thing to good pꝛoſe.

The

The steward answered and sayd. My Lord (quod he) yee shall right well vnderstand the truth, for to morrow next when hee serueth you of your cuppe, yee shall see that hee will turne away his face from you, because of your breath, and this is the most certaine pꝛoofe that may be had of this thing. Forsooth quod the Emperour, a truer pꝛoofe cannot bee had, of this thing. Therefore anone when the steward heard this, hee went straight to Fulgencious and tooke him a side saying thus. Dære friend, thou art nere kinsman, & also nephew vnto my Lord the Emperour, therefore if thou wilt bee thanckfull vnto mee, I will tell thee of the vyce whereof my Lord the Emperour complayneth oft, and thincketh to put thee fro him (except it bee the rather mended) and that might bee a great reppꝛoofe to thee. Then sayde this Fulgencious. Ah good sir for his loue that dyed vpon the Crosse, tell mee why my Lord is so sore moued with mee, for I am readie to amend my default in all that I can or may, and for to bee ruled by your good and discreete counsaile.

The History of

Thy breath quod the Steward stincketh so soze that his drink doth him no good, so gréuous is vnto him thy stincking breath of thy mouth. Then sayd Fulgencious vnto the Steward. Truelie, that perceaued I neuer till now, but what thincke you of my breath. I pray you to tell mee the very truth. Truelie quod the Steward,) it stincketh greatly and soule. And this Fulgencious béeléeued all that hée sayd, and was, right sorrowfull in his minde. And prayed the Steward of his counsell and help in this wofull case. Then sayd the Steward vnto him, if that thou wilt doe by my counsell, I shall bring this matter to a good conclusion, therefore doo as I shall tell thee.

I counsell thee for the best, and also warne thee, that when thou seruest my Lord the Emperour of his cuppe, that thou turne thy face alway from him, so that he may not feele thy stincking breth, vnto the tyme that thou hast provided thee of some remedie therefore.

Then was Fulgencious right glad,
and

and fwaire to him that he would doe by his counsell.

Not long after it befell that this yong man Fulgencious serued his Lord as he was wont to doe, and therewith sodainely hee tourned his face from his Lord the Emperour, as the Steward had taught him.

And when the Emperour perceaued the auoyding of his head, hee smote this yong Fulgencious on the breast with his fote and sayde to him thus.

O thou leud barlet, now see I well it is true that I haue heard of thee, and therefore goe thou anone out of my sight, that I may see thee no more in this place. And with that this yong Fulgencious wept full soze and auoided the place and went out of his sight. And when this was so done, the Emperour called vnto him his steward and said.

How may I rid this barlet from the world, that thus hath defamed mee?

My most deere Lord quod the steward, right well you shall haue your intent.

For heere beside, within these three miles ye haue byickmakers, which dayly

L.iiii.

make

The History of

make great fires for to burne brick, and also they make lime, therefore my Lord send to them this night, & charge them vpon paine of death, that who so euer cometh to them first in the morning, saying to the thus : My Lord commaundeth you to fulfill his will, that they take him and cast him into the forneis with the Stones, and this night commaund you this Fulgencious that hee goe earely in the morning to your workmen, and that hee aske them whether they haue fulfilled your wil which they were commaunded, or not, and then shall they according to your commaundement, cast him in the fire, and thus shall hee die an euill death.

Surely quod the Emperour, thy counsell is good, therefore call to mee that varlet Fulgencious. And when this yong man was come to the Emperours presence, hee sayde to him thus : I charge thee vpon paine of death, that thou rise earely in the morning and goe to the burnners of lime and bricke, and that thou bee with them earely before the sunne

sunne rise thre miles from this house, and charge them in my behalfe that they fulfill my commaundement, or else they shall dye a most shamefull death.

Then spake this Fulgencious. My Lord, if god send mee my life, I shall fulfill your will, were it that I should goe to the worlds ende.

When Fulgencious had this charge he could not sleepe for thought, but that hee must arise early for to fulfill his Lords commandement. The Emperour about midnight sent a messenger on horseback vnto his bricke makers, commaunding them vpon paine of death, that who so euer came to them first in the morning saying vnto them the Emperours commaundement, (which is befoze rehearsed) that they would take and binde him and cast him into the fire, and burne him to the bare bones.

The bricke makers answered and sayde, it should bee done. And then the messenger returned home againe incontinent, and told the Emperour that his commaundement should bee diligentlie fulfilled.

T. b.

Early

The Historie of

Carely in the morning following, Fulgencious arose & prepared him towards his way, & as hee went hee heard a bell ring to seruice, wherefore hee went to that Church for to heare Seruice, and after the end of Seruice hee fell a sleepe, and there hee slept a long while, so that the priest ne none other might awake him.

The Steward desiring inwardlie to heare of his death, as hee did hope about one of the clock he went vnto the workmen, and sayde vnto them thus. Sirs quod hee, haue yee done the Emperours commaundement or no.

The Brickmakers answered him, againe and sayde. Nay surely wee haue not yet done his commaundement, but anon it shall bee done, & with that they layde hands on him. Then cryed the steward with an high voyce and sayde. Good sirs saue my life, for the Emperour commaunded that Fulgencious should bee put to death. Then sayde they, the messenger told not vs so, but hee bad vs that who so euer came first to vs in the morning, saying as yee before rehearsed, that

that wee should take him and cast him into the Fornace & burne him to ashes. And with that word they threw him in to the fire.

And when he was burnt, Fulgencious, came to them and sayd. God sirs haue you done my Lords commaundement, yea, sothly sayd they, and therefore goe yee againe to the Emperour and tell him so. Then sayd Fulgencious. For Christes loue tell mee that conmaundement.

Whe had in commaundement sayde they vppon paine of death, that who so euer came to vs first in the morning, and sayde lyke as thou hast sayde, that wee should take him and cast him into the Fornace. But befoze the, came the Steward, and therefore haue wee fulfilled on him the Emperours commandement, and now is hee bourn to the bare bones.

And when Fulgencious heard this, hee thanked God that hee had so preserved him from death, therefore hee toke his leaue of the workmen and went againe to the Pallace.

When the Emperour perceaued him,
he

The Historie of

he was almost distract of his wits for anger, and thus hee sayde: Hast thou bene with the bricke makers and fulfilled my commaundement? Soothlie my gracious Lord I haue bene there, but not I came there your commaundement was fulfilled. How may that bee true, quod the Emperour?

Forsooth said Fulgencious, the steward came to them afore mee, and sayde that I should haue sayde: and when they heard that, they tooke him and threwe him into the forneis, and if I had comen any rather, so would they haue done to mee, and therefore I thanke God that hath preserved mee from death.

Then saide the Emperour, tell mee the truth of such questions as I shall demand of thee. Then sayde Fulgencious vnto the Emperour. As I beleeue you neuer found in mee any falsehood, and therefore I wonder greatly why yee had ordayned such a death for mee. for well yee knowe y I am your owne brothers sonne. Then sayd the Emperour to Fulgencious: It is no wonder, for that death I ordayned to thee through counsell of
the

the steward, because thou didst defame mee throughout all my Empire, saying, that my breath did stinke so greiuously that it was death to thee, and in token hereof thou turnedst away thy face when thou seruedst mee of my cup, and that saw I with mine eyes, and for this cause I ordained for thee such a death, and yet thou shalt dye except I heare a better excuse.

Then answered Fulgentious and said. A my most déere Lord, if it might please your highnesse for to heare mee, I shall shew you a subtile and a deceitfull imagination. Say on quod the Emperour. The steward (quod Fulgentious) that now is dead, came to mee and said, that yee tolde him that my breath did stinke, and thereupon hee counsailed mee that when I serued you of your cup, I should then turne away my face, I take God to witnesse I lie not.

When the Emperour heard this, he beleued him & said. O my newew, now I see through the right wise iudgement of God the steward is bzent, and his owne wickednesse and enuie is fallen on himselfe

The History of
selfe, for he ordained this mallice against
thee, and therefore thou art much bound
to almightie God that hath preserved
thee from death.

The Morall.

Dære friends this Emperour beeto-
keneth every supream magistrate and
other inferiours. And Fulgentious his
neww betokeneth every true Christian
man, which should duely & truely serue
them with faithfull homage and duety-
full loialtie, like as Fulgentious serued
the Emperour of his cup, wherefore yee
shall be greatly loued of God. This stew-
ard betokeneth every false Christian
man, as Cayne, which oftentimes tur-
neth the hart of right wise men from
God, saying, that his breath stincketh,
that is to say, that the life of the magi-
strate is not acceptable to God nor man,
which is against this Scripture, saying
thus, Nolite iudicare, &c.

That is to say, iudge not, and ye shall
not be iudged. But oftentimes such ma-
licious people accuseth righteous men,
where

wherefoze they shall bee cast into the
euerlasting fire of hell, where is wailing
weeping, and miserie without charitie.
And the right wise shall ascend to euer-
lasting life. Unto the which bring vs our
Lord Iesu Christ. Amen.

The Argument.

Tyrants and vngodly persons walke
without knowledge of the truth, till they
come to the Church of God, the wicked
persecute the Godly: But they are preser-
ued by the mightie prouidence of God,
so wee ought not to sleepe in sin. A figu-
ratiue speach of three seuerall meanings,
videlicet, Take, Yeeld, and Flee, the signi-
fication thereof.

The 42 History.

Here dwelt sometime in Rome a
mightie Emperour named Del-
phinus, which had no children saue
onely one Daughter, which was a faire
creature and welbeloued of hir father.
As this Emperour walked on a day on
hunting

The History of

hunting in the forrest, sodainely he rode out of his way, and lost his men, wherefore he was greatly discomforted, for hee wist not whether he rode, ne in what place he was, till at the last when hee had ridden thus all the day alone, in the enening he saw a house, and thether hee rode a great pace, & knocked at the gate. Immediately the good man of the house heard him and asked the cause of his knocking and what hee would haue. Deere friend quod the Emperour. loe it is night as y^e may see, therefore I desire you of lodging for the loue of God. When hee had thus said, the goodman of the house bware that hee was the Emperour answered thus and said. Good friend quod hee, I am the Emperours Foster, and haue plenty of venison and other vittailles for you.

When the Emperour heard this, hee was right glad in his munde, neuertheless he told him not that he was the Emperour. And the Foster opened the gate, and receiued him as worshipfully as he could, and set him to his supper, and serued him honestly.

And

And when h   had supped, the Foster brought him to his chamber, and when time was h   went to bed. In the same night it befell that the Fosters wife was traailing of childe in another chamber fast by, & was deliuered the same night of a faire sonne.

And as the Emperour lay in his bed sleeping, him seemed, he heard a voice saying to him thrise these wordes. Take, take, take. And with that h   awoke, and meruailed greatly what it might b   saying to himselfe thus. A voice biddeth mee take, take. What shall I take? And immediately h   fell a sleepe againe, and the second time, h   heard a voyce, saying vnto him these words. Y  lde, y  lde, y  lde. And with that he wakened againe. And wondred greatly, saying vnto himselfe. What may this signifie? First I heard a voice that saide, take, take, and nothing I receiued.

And right now I heard another voice that said, y  ld, y  ld, y  lde, what should I y  ld.

And as h   lay thus thinking to himselfe

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The Historie of

hée fell a slæpe againe. And when hée heard the thurd voyce, saying these words thrice, flæ, flæ, flæ, for this night is a childe borne that after thy decease, shall bee Emperour. When the Emperour heard this, he wakened and wondered grently what it might bee.

In the morning earely following, the Emperour arose, & called to him the foster & said, Dære friend I pray thæ that thou wilt tell mæ if any childe be borne this night to thy knowledge. My wife quod the Foster, this night is deliuered of a faire sonne. I pray thæ sayde the Emperour shew mæ thy sonne. When the Emperour had sene the Childe, hée saw a marke in the childs visage, whereby hée might know him an other time, and then he saide to the Foster thus.

Dære friend knowest thou who I am, nay soothly quod the Foster, for I saw you neuer before this time, as far as I am remembred, neuerthelesse it seemeth that yæ bee a gentleman.

Then answered the Emperour and said, I am quod hæ the Emperour your
Lord

Lord, whom yee haue lodged this night, wherefoze right hartely I thanke you.

This hearing, the foster fell downe vpon both his knees at his fete, & besought him of mercy, if that hee had offended his highnesse in any thing praying him of forgiuenesse. Then answered the Emperour and said, bee thou nothing afrayed, for I thanke thee hartely of thy good cheere, and thy sonne that was bozne to night I will haue for to nourish and bring vp in my Court, and to morrow I shall send for him.

O my gracious Lord quod the foster, it is not agreable that so noble an Emperour should nourish the Childe of his subiect and seruant. neuerthelesse your will be fulfilled, for when your messengers come I shall deliuer them my son. When this was saide, the Emperour toke his leaue and rode home towards his pallace.

And when hee was come home, he called vnto him such seruantes as hee trusted best, and said to them thus.

Goe yee, quod hee, vnto my Foster,

U.ii.

with

The Historie of

with whom I was lodged this night in the forrest, and receiue of him his son, of which his Wife was deliuered this night, and vpon paine of death I commaund you that ye destroy him by the way, and cast his flesh to the Dogs, but bring with you the hart to mee. And except ye fulfill my commandement, yee shall dye the most foule death that can be thought. Anone his seruants went to the forrest, and receiued the Fosters soone, and brought him with them, and when they were come nere vnto the pallasce, one of them said. How shall we doe, that we may fulfill our Lords commandement in destroying of this child.

Some answered and saide, that the childe should be slaine, and some would haue saued his life, & while they stroue thus among themselves, one of them that was most mercifull said, vnto the other. O my good friendes, heare my counsaile, and yee shall not forrethinke it. If yee murder this innocent childe, we shall greatly offend almightie God, and therefore here be young Pigges,
till

kill w^ee one of them, and then may w^ee take with vs his heart, & present it vnto the Emperour saying, that it is the heart of the Childes bodie. Then sayde they, thy counsaile is good, but what shal we do with the childe. Good friends (quod h^{ee}) let vs wrap him in some clothes, and lay him in some holow Tree, for peradventure God will help him, & saue his lyfe.

And when he had thus sayd, they did gladly after his counsaile in all things, and killed the Pigge, and went theyr way and carryed home with them the Pigges heart to the Emperour, saying vnto him thus: Loe, gracious Lord, we haue destroyed the child as ye commanded vs. and with that they shewed him the Pigges heart. The Emperour supposing that it had bene the childes heart, looke it and cast it into the fire, despitefully saying.

Loe, that is the heart of him which should haue bene Emperour after mee. Loe, what it is to beleue in dreames and visions.

¶.iii.

¶.iii.

The Historie of

which bee nought else but fantasies and
vayne thinges. The second day after
that the childe was put into the hollow
tree, there came an earle for to hunt in
the Forrest, and as his hounds chased
an hart, they came to this hollow tree
where the Childe lay, and when they
felt the saucour of the Childe, they would
goe no further.

The Earle seeing this, meruailed
greatly why his Hounds abode there,
and smote his horse with his spurs and
rode a great pace till he came to them.
And when he came vnto the tree where
in the childe was layd, hee looked in at
an hole & saw there the childe, lying, and
then he was right glad, and toke vp the
Childe in his armes full louingly, and
bare him home vnto his Castle. saying
vnto the Countesse his Wife. Lo, my
deere wife, this day by fortune I haue
found you a faire Childe in an hollow
tree as I hunted in the Forrest, whereof
I am right glad.

And because that I neuer begat sonne
ne daughter on thee, ne thou neuer yet
conceined a childe, therefore I exhort thee
that

that thou wilt faine thy selfe traуayling
with childe, and say that thou hast bozne
this Childe. The Countesse fulfilled
right gladly the Carles will and desire,
and saide. My most dære Lord, your
will in this thing shall bee done.

Not long after this newes went
thoroughout all the country, that the coun-
tesse was deliuered of a faire Sonne,
wherefore euery man reioyced much.

The Childe began to grow and was
right well beloued of euery man, & most
specially of the Carle and of the Coun-
tesse. It befell after, when the Childe
was xij yeres of age, the Emperour
made a solemne feast vnto all the Lords
of his Empyre vnto the which feast this
Carle was called, and at the day assig-
ned he came and brought his childe with
him which was at that time a faire yong
Squier, & caruer at the bord before the
Carle. The Emperour greatly behelde
him, and espyed the token in his fore-
head which hee had seene before in the
Fosters house wherefore hee was great-
ly moued, and vered within himselfe

U.iii. and

The Historie of

and sayde vnto the Earle in this wise. Whose sonne is this, certes sayde the Earle, hée is my sonne. Than sayde the Emperour. By the sayth and trouth that thou owest vnto mee, tell mee the trouth.

The Earle séeing that hée might not excuse himselfe by no manner wise, but that néedes hée must tell him the truth, than tolde hée him altogether, how hée had found him in the Forrest in an hollow tree. This hearing, the Emperour was almost distract of his wittes for anger, and called vnto him his seruants, which he had sent befoze to destroy the Childe.

And when they came befoze him, hée made them to sweare vpon a booke that they should tel him the trouth what they had done with the Childe.

Gracious Lord said they, wée yéld vs vnto your grace and goodnesse, for without doubt pittie so moued vs, that wée might not destroy him, and then we put him in an hollow tree, but what afterward befell of him, certainly we know
not

not, and in his stead wæ kilde a Pig
and brought you the heart thereof.

When the Emperour had heard the
very truth of this matter, hēe sayde vnto
the Earle. This yong man quod hēe,
shall abide hēere by mee, the Earle im-
mediately graūted, though it was great-
ly against his will.

And when the feast was ended, every
man tooke his leaue of the Emperour, &
went wheras they list.

And at that time it fortunēd that the
Empresse and hir daughter sojourned in
a great Countrie, far fro thence by the
commaundement of the Emperour. It
bēefell not long after the Emperour called
vnto him that yong Squyre and sayde,
it bēehoueth thēe (quod hēe) to ride vnto
the Empresse my wife with my letters.
I am readie at your commaundement
my LORD, sayd hēe, to fulfill your de-
sire.

Immediatellye the Emperour lette
write Letters, whereof his intent was
this. That the Empresse should take
the bearer of these Letters and let him
bēe dꝛawen at the horse taile, and after

U. b.

that

The Historie of

that she should let him bee hanged till he were dead, & that vpon paine of death. When the Letters were all made and sealed, then the Emperour tooke them vnto the yong squier, commanding him to speed him on his iorney. And straight way the yong squier receiued them gladly, and put them sure in his bore, & rode forth on his iourney. When hee had ridden threë or foure daies on his iourney, in an eurning hee came vnto a Castle wheras dwelt a knight, and gentlie desired him of a nights lodging.

The knight seeing and beeholding the good fauour of his yong Squire, graunted him lodging, and made him good chere and well to fare, and afterward brought him vnto his chamber, & when hee was there, hee went to bed. And immediately fell on sleepe, for hee was full wearie of his iourney, and forgot his bore with the Letters lying openly in his chamber.

When the Knight saw the bore, hee opened it, and found the Letters sealed with the emperours seale manuell. & was greatly tempted to open them, & at the last

last, hee opened them full subtiltie, and then hee read how the Empresse upon paine of death should put the bearer of them to death, and then hee was right sorrowfull, and saide within himselfe, Alas (quod hee,) it is great pittie to destroy so faire a young man, and therefore if I may, it shall not bee so.

And immediatly after, the knight rased out that writing, and wrote in the same paper a letter saying these words. Upon paine of death I commaund thee that thou take the yong Squire bearer of these Letters, and let him bee wedded without any delay vnto my daughter and yours, with all the honour and solempnitie that can bee thought, and when they bee married that yee take him as your owne sonne, and that he keepe my roome till I come vnto you my selfe.

When the knight had thus written, hee closed the Letters subtiltie and put them into the boxe againe.

Early in the morning the yong squire arose and very hastily made him readie,
and

The Historie of

and tooke his leaue of the knight, & rode forth on his iourney, and the third daye after, hee came vnto the Emperesse, and saluted hir right worshipfully in the Emperours behalfe, & tooke hir the letters.

And when the Emperesse had red them, anone shee sent forth hir messengers through the countrie, commaunding the states and gentlemen to come vnto hir Daughters wedding, at a certaine day assigned.

When the daye was come, thether came many great Lordes and Ladies, and anone, this young Swayne espoused the Emperours Daughter, with greate honour and worship, according to the tenour of the letters, & was right well beeloued and most honoured among the people.

Not long after it befell, that the Emperour came into that Countrie, and when the Emperesse heard of hir Lords comming, shee tooke with hir, hir sonne in Law, with much other people, and went towards the Emperour, for to welcome him.

When

When the Emperour saw this yong Squire leading the Empresse his Wife, he was greatly moued within himselfe and saide. O thou cursed woman, because thou hast not fulfilled my commaundement, thou shalt dye an euill death,

A my déere Lord (quod she,) all that yee commaunded mee to doe I haue fulfilled. Nay cursed Woman sayde the Emperour it is not so, for I wrote to thee that thou shouldst put him to death, and now I see him alive.

My Lord quod the Empresse, saying your grace, you wrote to me that I shuld giue him your Daughter to Wife, and that on paine of Death, in witnesse whereof loe heere your Letters with your owne seale manuell.

When the Emperour heard this hee wondred greatly and saide. Is hee espoused then to my Daughter. Yea sothlie said the Empresse long agoe with much solempnitie and great worshippe, and as I perceyue your Daughter is with Child.

Then

The History of

Then said the Emperour. O thou Lord Iesu Christ, it is great folly to strive against thy ordinaunce, therefore sith it is so, thy will must needes bee fulfilled. And with that hee toke his sonne in law in his armes & kissed him, which after his death was emperour, and ended his life in rest and peace.

The Morall.

This Emperour may betoken Herod or else every tiraunt which walked alone without truth, till hee came to the fosters house, that is to say, the Church which is the house of God. This Herod would haue slaine this Child Iesu. Wherefore hee sent messengers to seeke him, according to the scripture of Saint Mathew, telling how hee commaunded the thre kings to seeke him, and bring him tidings againe where hee was. that he might come and worshippe him also, but this saide hee not for loue, but for deceit,

The

The Foster betokeneth Ioseph our Ladies hus band which kept him.

But when the messengers came, that is to say, when the threé kings came, they slew him not. But worshipped him on their knees, and left him in the hollow Tree of his Godhead. The Earle that came and found this childe, betokeneth the holy Ghost, which warned Ioseph by the Angell in his sleepe, that hee should take our lady and his sonne and flee into the land of Egypt.

This mortalitie, may bee vnderstande otherwise. This Emperour may betoken a sinner that walketh in the forrest of this world, seeking vanities & nought else, vnto the time hee come to the house of God, and ther hee is receiued benignely of the Prelate of the Church, if hee will obey the Commandementes of GOD.

But many of vs now a daies slepe in the Church, when they practise not according to the profession, and therefore ought they also to dread the voices which I haue rehearsed by the
first

The History of

first take, there may bee vnderstode the great benefit that hee gaue thee when hee put in thee a soule made at his owne similitude. By the second take is vnderstode the sonne of the father of Heauen, which was borne of the blessed Virgin Mary. By the third take, is vnderstode the same sonne of God, which died vpon the crosse.

By the first yeelde, is vnderstood that wee ought to yeelde our soule vnto almighty God, as cleane and as faire as he gaue it vs after our regeneration in baptisme. By the second yeeld, is vnderstode, that we ought to yeeld hono^r, wo^rship, and loue vnto almighty God and man. By the third yeeld, is vnderstood, that we ought to yeeld to God true confession of faith, contrition of hart, and amendement of life.

The first flee, betokeneth sinne which wee should flee. The second flee, betokeneth the world which wee should flee, for the great fallshood and temptations that are therein. The third flee, betokeneth euerlasting paine, the which wee ought to flee thzough faith and hir fruits, by
the

the which we may come the rather vnto
eauerlasting ioy and blisse. Vnto which
bring vs our Lord Iesus. Amen.

The Argument.

The rauishing of the soule of man by
the tyranny of sin she complayneth
vnto Christ which heareth hir, the
tyrant is ouercome by Christ who
espouseth hir vnto him, preparing a
place of perpetuall ioy for hir.
Christ receiueth the penitent sinners
to his mercie by his death and pas-
sion, wherefore wee ought to shew
our selues thankfull vnto him, y^e hee
may endew vs with the blefsing of
his euerlasting felicitie.

The 43. Historie.

There dwelt sometime in Rome a
mightie Emperour named Saura-
cinus, which ordained a law, that
who so euer rauished a Virgin should
dye, and if she were rescued, then he that
rescued hir should haue hir to wyfe,

The Historie of

if him list, and if he would not marrie
hir, then should she bee guided and es-
poused by his counsell. It befell vpon
a day that a Tirant named Poncianus
would rauish a Virgin, and ledde hir
with him into a Forrest and deflowred
hir of hir maidenhead. And when hee
had so done, hee would haue slaine hir,
and as he was dispoiling of hir clothes,
ther came riding by that Forrest a cur-
teous and gentle knight, which heard
the cryeng and lamenting of the damo-
sell, wherefore he smote his horse with
the Spurres and rode a great pace into
the Forrest, to wit what it might bee.
And then he saw a woman standing all
naked saue onely hir smocke, and then
said the knight. Art thou shee (sayd hee)
that cryed so lamentably. Then an-
swered the Damosell & saide. Yea cer-
tes, for this man that standeth here
hath rauished me, and deflowred mee of
my maidenhead, and now he would de-
stroy me, and therefore hee hath spoiled
me of my clothes, that he might smite
off my head. For the loue of God gentle
knight helpe mee now. Then said the
tirant

Tyrant : Shee lieth, for shee is my wife,
and I haue found hir in adultery with
an other man, and therefore I will slay
hir : Then saide the Knight : I beleeue
better the woman then thee, for loe the
tokens of truth appeareth openly in hir
visage, that thou hast ravished hir, there-
fore will I fight with thee for hir deliue-
rance. And immediatly they buckled
both together & fought egerly till they
were both sore wounded. Neuerthelesse
the knight obtained the victorie, and put
the Tyrant to flight.

Then said the knight vnto the woman,
Loe, I haue suffered for thy loue many
sore wounds, and haue saued thee from
the death, wilt thou therefore promise to
bee my wife.

That I desire you quod she, with all my
hart, and therebpon I beetake thee my
trouth. When shee was thus ensured,
then saide the Knight as followeth.

Here beside is my castell, goe thether
and abide there till I haue visited my
friends and my kinsmen, to prouide for
all thinges needefull for our wedding,

The Historie of

for I purpoe to make a great feast for
thine honour and worship. My L D R D
quod she, I am ready to fulfill your will.
Then went she forth vnto the Castle,
whereas she was worshipfully receined.
And the knight went vnto his friendes
for to make him ready against the day
of marriage. In the meane while came
Poncianus the Tyrant to the Knights
Castell, and prayed hir that hee might
speake with hir. Then came shee downe
from the castell to him. This tirant sub-
tilly flattered hir, & saide: Gentle loue if
it please you to consent to mee I shall
giue you both gold and siluer, and great
riches, and I shall bee your seruant, and
yee my soueraigne. When the woman
heard this, full lightly shee was decei-
ued through his flattering language, &
graunted him to bee his wife, and tooke
him with hir into the castell.

It was not long after but that this
knight came home and found the castell
gate shut, and knocked thereat, but
long it was ere hee might haue an an-
swere. And at the last the Woman
came

came and demanded why hee knocked at the gate. Then sayde hee to hir : O déere Lady why hast thou so sone changed my loue: let me come in. Nay surely saide she, thou shalt not come heere, for I haue heere with mee my loue, which I loued befoze. Remember qd the Knight thou gauest me thy troth to bee my wife, and how I saued thee from death, and if thou ponder not thy sayth, behould my wounds which I haue suffred in my body for thy loue. And anone he vnclothed himselfe naked saue his hosen, that hee might shew his wounds openly. But shee would not see them, ne speake more with him, but shet fast the gate & went hir way. And when the Knight saw this, he went to the iudice and made his complaint to him prayeng him to giue right wise iudgement on this Tyrant and this woman.

The Iudge called them befoze him, and when they were come, the Knight said thus: My Lord quod hee, I aske the benefit of the law, which is this.

If a man rescue a woman from ravi.

Æ.iii.

Thing

The Historie of

thing, the rescuer should marry hir if him list, and this woman deliuered I from the handes of the tyrant, therefore I ought to haue hir to my wife, and furthermore shee gaue mee hir faith & troth to marry with me, and therebpon shee went to my castle, & I haue done great cost against our wedding, and therefore as it seemeth me shee is my wife, as by the law. Then saide the Iudge to the Tyrant. Thou knowest well that this knight deliuered hir from thy hands, & for hir loue hath suffered many greuous wounds, and therefore well thou wotest that she is his wife by the law, if that him list. But after hir deliuerance with flattering speech thou hast deceiued hir, therfore I iudge thee to be hanged.

Then said the Iudge to the woman in likewise, O woman, that knowest how this knight saued thee from death, and therebpon thou betokest him thy faith and troth to bee his wife, therefore by two reasons thou art his wife, first by the law, and after by thy faith and troth. This not withstanding thou
consentedst

consented afterward to the Tyrant, & broughtest him into the knights castell, and shuttest the gate against the knight, & wouldest not see his wounds which hee suffered for thy loue, & therefore I iudge thee to bee hanged. And so it was done, both the rauisher, and she that was rauished were condemned to the death, wherefore euery man praised the iudge for his right wise iudgement.

The Morall.

This Emperour betokeneth the Father of Heauen, which ordayned for a law that if the Soule of man were rauished from God by sinne, the sauer of the soule should espouse hir, if him list. The woman that was rauished betokeneth the soule of man, which was rauished by sinne of our foresather Adam & led out of Paradise, into the Forrest of this wretched world by the tirant Poncianus

X.iiii.

which

The Historie of

which betokeneth the diuell, and he not onely defouled hir by leasing of the heritage of heauen, but also hee would slep hir with everlasting payne. But the soule cryed with a high voice, whose cry our Lord Iesu Christ heard.

This cry was made when Adam cryed after the oyle of mercy. And the Patriarkes and Prophets cryed for remedy, saying these words: O thou highnesse in the East, and so forth, visit thou vs. &c. The knight betokeneth our lord Iesu Christ, which came from Heauen, and fought with the Tyrant, that is to say the diuell, and both they were sore wounded. For our lord Iesu Christ was wounded in the flesh, & the diuell maymed in his kingdome, wherfore the woman, that is to say, the Soule gaue hir sayth and troth vnto almightie GOD when he became Christian, saying these words: I forsake the diuell and all his pride, and beleeue in God the Father almightie.

Then ordained our Lord Iesu Christ a marriage betwene him and hir, with the two speciall Sacramentes of Baptisme

finne and the Lords supper, whereof may bee made a strong Castell against the diuell. Also our Lord commaunded the soule to keepe hir still in the Castell of vertue, till hee went vnto his friends for to prouide that was needfull, that is to say our L O R D Iesu Christ ascended to heauen to prepare for hir a dwelling place of euerlasting ioy, whereas we should dwell after the day of iudgement with our Lord God in honoꝛ and gloꝛy.

But alas in the meane time came the diuell and beguiled the wretched soule by a deadely sinne, and so he entered into the Castell of our heart, which should bee the Castell of G O D. The Knight Iesu knocked at the gate of our heart, according to this scripture. Ecce sto ad ostium & pulso. Loe I stand at the doꝛe and knocke, if any man will open that I may enter. But whereas the diuell is, God may not enter, but if the sinner will receiue him by repentaunce, which seeing the gentill Knight Iesu, shewed himselfe naked hanging vppon

Æ.b.

the

the crosse, that we may see his bloodie wounds which suffered for vs, that we sinners should be the rather mindefull of his loue. For from the crowne of his head vnto the sole of his fete, was left no whole place. Therefore sayth the Prophet Esay, Attendite & videte sic est dolor sicut dolor meus, &c. Behold and see if any sorrow bee like to my sorrow. Therefore hee is a wretched man that will not bee conuerted for all this vnto his Lord God, but lieth still in deadlie sinne, wherfore when he is called befoze the high iudge he shall bee condempned to everlasting death.

Therefore study we to open the doze of our harts with faithfull sayth vnto almighty God, and than without doubt we shall obtaine everlasting life. Vnto the which bring vs our Lord Iesu Christ through his great mercie and grace.

Amen.

FINIS.



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MIEUX VAVET. MOVRIR. EN VERT V.
QUE. VIVRE. EN. HONCIE.

